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PRAYER THAT PREVAILS



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Prayer That Prebails

*A Psychological Approach to the Practice
of Personal and Public Prayer,
with Examples*

COMPILED AND COMPOSED

BY

MARSHALL DAWSON

McCORMICK
THEOLOGICAL SEMINARY
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For Use by

Family, Church, and School; Conference and
Camp Groups; Chaplains, Clergymen, and
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New York

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PRAYER THAT PREVAILS

PSYCHOLOGICAL APPROACH TO THE PRACTICE OF PERSONAL AND PUBLIC PRAYER

THE RETURN TO PRAYER

The pendulum of the human spirit is swinging back toward the more general practice of prayer. In the present movement, there is something more than simple revolt against laxness.

♥ Psychology and biology have swept our thought clear of the rubbish of half-knowledge and uncovered the instinctive foundations of prayer. Gifted philosophers like James and Bergson have traced the pulse beats in the arteries of our health and mind-power into the depths of the instinctive and subconscious nature.*

✓ This discovery is no less important, to mental, moral, and religious hygiene, than was the discovery of the circulation of the blood, to the theory and practice of medicine. It has not, indeed, changed religious revelation; but it has established religious exercise and therapeutics upon the basis of a science.

Only yesterday, inhibitions against prayer fettered the mind of the critical thinker, and held him bound, by Lilliputian threads it has now been proved, in spiritual impotence. These have been snapped and the little real strength they possessed taken from them by the maturer scholarship which

*Trotter, "Instincts of the Herd," p. 40: "Religion has always been to man an intensely serious matter, and when we realize its biological significance we can see that this is due to a deeply ingrained need of his mind."

has followed in the wake of the earlier destructive work of partially blinded minds. Henceforth no man who prays, in private or public, need apologize for the act of praying; but he will have more care how he prays, for he has now been shown that he deals not with forms alone, but with forces.

The passion of the day is the quest for fresh clues to the *control of life forces* at our command of which not enough every-day use is made. A vast deluge of publicity, literary and commercial, has proclaimed the value of a forceful personality. Much of this is good, but much of it halts at the last step and so ends in anti-climax. Psychology, biology, biography, and the Scriptures of the human race all attest the fact that the primeval, inexhaustible sources of power for personality lie in the realm of religion. And the main conduit leading to these sources of health, power, and clear-mindedness is prayer. Open-mindedness to this truth leads the practical, the scientific, the commercial and the political genius to the altar.

Prayer is now recognized as the helper of the artist, and also as the bulwark of sound business and of the State. He who shrinks from this truth puts upon himself the brand of half-knowledge. The peril of commercializing religion, by putting prayer calculatngly out at service, dwindles alongside the need and constructive possibilities of a God-seeking business system. Business men's conventions, in recent years, have sometimes had more of an evangelistic atmosphere than have many church conferences. This step in the right direction shows the receptivity of the business mind to the new light of the Life-Sciences. It is for organized religion to provide this tendency a fitting vehicle of expression and to emphasize the need of universal training in the right technique of prayer.

✓ If the statistician * can now show us the relation of prayer

* See publications and business bulletins, Babson Statistical Agency.

to prosperity, his service should be received with gratitude and not with suspicion or contempt. Prosperity is not, indeed, a substitute for consecration. But if a purpose, after one seeks the aid of prayer, bears fruit more abundantly, some true connection will be suggested, to the logical mind, between such practice and the Cosmic Will.

The question that now faces mankind is not, To pray or not to pray? but, How to pray? The lowest step of the altar-stairs is that of petition for *things*; that is where the child begins. The infant first turns for nourishment, instinctively, to the mother's breast. Growing older, he learns more and finds colder contacts; but is it not from the Bosom of the Universe that he draws his sustenance still? Let those who will debate the problem of the rightness of praying for "daily bread";* the beloved will ask, eat, and give thanks.

Statesmen pray to-day. The heart's desire of discerning folk is that they shall pray more, not less. If cynical groups sneer at the statesman who prays, the verdict of science and humanity is against the one who sneers and for the one who prays.

• Especially those who seek health are learning to pray for it. The voice of the new psychology sounds nowhere so distinct and emphatic as here. The neurasthenic who lacks faith in God will not easily be cured; but the hope is held out for him who does believe and pray, that his refined and sensitized powers may yet flower into genius.

• The shibboleths of auto-suggestion, thin and prosaic, are snatched at by souls that are starved because they have not learned really to pray. The recent confessions of a gifted scion of New England† recount the experience of one who was baffled at every turn in his quest for health, but who

*Jesus' symbol for the material needs of life. See "The Lord's Prayer."

† Atlantic Monthly, volume 1923, August.

found his goal when at last his footsteps turned into the path of prayer. Public attention is arrested when a sick New England Brahmin bolts a treatise on prayer as if it were a novel, and then takes up his bed and walks.

But it will be a sad day for religion if the impression goes forth that prayer is mainly an adjunct of the hospital and dispensary—a crutch for the ailing rather than a resource for the empowered. Let us be sure to keep our balance here.

The ancient artist and master workman began his enterprise with prayer. The artist of to-day who studies the psychology of inspiration and originality will return, over the highway of prayer, to the deeper fountains of creative impulse and endurance. At intervals, he will refresh his sub-conscious nature through the use of memorized prayer. Those who scorned this lesson, when it was freely offered to them in the church, are learning it now from teachers who make religion acceptable by calling it psychology and setting a respect-producing fee.

Finally, the preacher and prophet prays, for pray he must. That is his public calling and his personal opportunity. He is responsible for the way he leads the people in prayer; and there is no responsibility which is greater. This trust can be betrayed through ignorance, as surely as through carelessness or self-seeking. The betrayal through ignorance has been the worst in its consequences.

Has not the theory of the spontaneous inspiration of all who open their lips, in public, to pray, often brought the sanctuary into disrepute? From the day of St. Paul to our own time, the task of harmonizing the impulse of the "spirit" with the canons of intelligence and ethics has held the foreground, as the outstanding problem of public worship. If prayer is at once the simplest and the highest art of human expression, public leadership in prayer is not for undisciplined or unguided lips. "Master, teach us to pray."

NEED FOR A TECHNIQUE OF PRAYER

Ours is a self-conscious period of civilization which lavishes its affection upon "method." Those who go forth to teach the primer, or to prepare the pedagogue himself, receive the most costly and elaborate instruction in method. Surely the time has come for certain elementary instruction in the technique of the science and art of relating man's unified nature to the vast "Uncharted Area" in the midst of which we live and move and have our being. The general unpreparedness, in this vitally important field, is such that many must build from the ground up. Some have a horror of familiar phrases, and are kept back, by that phobia, from making a start with their prayer-life. For these, new terms must sometimes be given, to add palatableness to what is, in substance, necessarily "the same yesterday, to-day, and forever," but which formalism taints with the flavor of cellar or attic. Yet the greatest art never becomes obsolete; the voice of purest inspiration does not, and cannot, become a "dead language."

Jesus, by giving the disciples a form or model of prayer, brought us face to face with (1) a standard of composition, and (2) an actively praying group, rather than a company for which prayer is a function delegated to one leader. When both leader and group know the field of prayer, the act of public worship becomes collective and its results are multiplied. What danger lurks in the growth of a habit which leaves the instruction of the group in prayer, to lapse!

With the renaissance of prayer, to-day, the trend is toward recognized standards of utterance, and also toward more participation, verbal or spiritual, by the group. Increasingly, the leader in prayer will familiarize himself with the prayer-thoughts of the masters. He will also acquaint his group with the field of adoration, aspiration and consecration to be traversed. Thus the spiritual movement of souls in prayer will become tidal, instead of solitary.

Two resurgent notes of present-day prayer are these: real-

ity and urgency. The Doric column returns. Likewise, the mystic note. A novelist has caught this note of urgency and framed it in the prayer-sentences of Chad, a hill-boy, when the death of his foster-parents left him alone in the world: "God! I hain't nothin' but a boy, but I got to ack like a man now." Man's life is destined to be either the epic or the tragedy of Atlas, a crisis which is all packed into that child's uplifted prayer. The field of prayer is bounded, on the right, by Atlas, upon whose shoulders, willingly or unwillingly, a world has been placed; and on the left, by the matured experience and insight of an Augustine: "Thou hast made me for Thyself, O God, and my heart is restless until it finds repose in Thee."

Formalism is ornate, redundant, archaic; urgency and reality are simple, firm, fresh. The "collects" of the ancient masters, and the Lord's Prayer, are alike in the guidance which they give us here.

Yet the contemporary experience must add its own characteristic, too. The gift of modern painting, at its best, is the extending of the upper and brighter range of color. Something new the human eye must forever see, or lose its best power of sight. To the four-square simplicity and stateliness of the ancient master, the voice of modern experience, in prayer, has added shades of more delicate feeling and wistfulness of mood. Beside the firm, polished surface of the warrior's coat of mail, it has laid the "coat of many colors." The march-music of the spirit would now company, sometime, with the lyric.

The required knowledge of the technique of prayer demands range of acquaintance with forms of acceptable expression. Withal, there is necessity for a more searching comprehension of those poignant human needs for which the varying moods of prayer are the remedy. There can be malpractice in prayer as in medicine. The physician of the soul must know his *pharmacopœia*.

The new analysis of prayer will accordingly lead us to resolve it into more definite units, each bearing its accredited value and freight of healing or purgation. The oral movement will be that of paragraph followed by assimilating pause.

Finally, the student of prayer, for private or public use, must learn through scanning many forms to find his own appropriate vehicle and meter. The radio has its wave-lengths, to which the receiving or sending instrument must be attuned. Through acquaintance and experiment with a variety of forms, the adept will at last find the voice and echo of the Spirit in his own soul, and also the rhythm through which he can best attune his Godward movement and that of the group with the receiving Spirit of the Father. The test will be experiential—the witness of hearts and countenances that say, “Thank God for prayer.”

THE LITERATURE OF PRAYER

Testimony to the exceeding worth of prayer may be found in the effort of every age to record its experience of communion with God, for its own use and that of generations coming after. Such literature is an invaluable help to those who pass through it, unfalteringly, on their way to finding their own wave-length and spiritual voice. Book-shelves are burdened with prayer-volumes in utmost variety. Some of these express a mood, others cast a social program into prayer-form, and yet others gather together without method or philosophy prayers from all times and upon all subjects. What they provide is a bewildering assortment of cloth, rather than a garment for the spirit of man to-day. Indeed, we might say that if the assortment of cloth were even accompanied by a pattern, the case of the prayer-student would be more hopeful. Perhaps the best service that such books can render is to furnish, if not cloth and pattern, then rather some garments that can readily be taken apart and remade.

"PRAYER THAT PREVAILS," as an addition to the literature of prayer, will have these distinguishing marks:

Unity: yet by changing the sequence of the component parts it can be re-composed. New units may be inserted, or new group-compositions arrived at by rearrangement.

A *meter* suited, in the main, to bear the burden of group aspiration, penitence, or petition. The flourish of idiosyncrasy is left for those who pray in their own chambers.

The *brevity* of an introduction only to the subject-matter and the form of prayer.

A *method* which, when learned, may be followed beyond the compass of the book itself, teaching the student to organize the voices of his own spirit as they come to expression in spontaneous forms. Whoever has perfected himself through discipline will use literature as a stepping-stone by which to gain the shore of his own genius. It will lead him to his own; he will take from it what is his own.

"PRAYER THAT PREVAILS" will serve those who would redeem prayer from sinking into emotional drift and teach the nucleating of worship around definite needs and objectives. Literature begins with alphabet, syllables, or words; in prayer, the paragraph-unit method is the first step, and group-organization of paragraphs the second step, toward the mastery of all.

This study will, finally, emphasize prayer as a force rather than a form, emancipating the user from bondage to form through the very mastery of it. The goal of effort will be not individual only but social also, harmonizing the quest for God-conscious personality with the striving for God's kingdom upon earth.

THE PERSONS AND FORCES INVOLVED IN PRAYER

On the purely human side three persons, at least, are involved, even in private prayer, if it grips reality. And those

three persons are one.* The psychological analyst would name them the self-conscious self, the sub-conscious self, and the "super-consciousness," † to use the term of Sir Oliver Lodge.

In all cases where only the self-conscious personality, or average waking intellectual span of mind, is engaged in it, prayer is but a fractional act and a pitiful failure. If the foundations for integral prayer have not been laid during infancy in the depths of the sub-consciousness, or if personality has become over-balanced in one direction or another, prayer often fails or is baffled because only the fractional self has spoken. "A house divided against itself cannot stand." Effective prayer must be the voice of a man's total nature.

✓ The mystery of effective prayer lies in its union of the three aspects of normal personality into a chord, attuned to the Divine Will, Cosmic Vibration, Everlasting Principle of the Universe, Deeper and Invisible Element of the Environment, or whatever one's idiosyncrasy and education may prompt him to name the Ultimate: GOD. Words are at best only a lens of the soul. The lens that suits the eye of one individual may be a hindrance to another. Nevertheless, the wise practitioner of prayer will find, in time, that it is "God in whom we live

*For a philosophical discussion of the multiple aspects of personality, see Swain's "What and Where Is God."

† This last term is not fully domesticated in current psychology, nor is the phenomenon itself as common in every-day life as might be wished. It is not used, in this introduction, dogmatically, but suggestively. The ancient Greeks were compelled to use differing and sometimes difficult terms for different aspects of Mind already recognized by them. The evolutionary student of Mind recognizes that its higher aspects are not known by conquest to the average individual, who is catalogued, in this respect, as a "candidate for Personality" rather than the possessor of it. Religion, however, together with genius, recognizes this higher element of psychic life, and strives to make its possession more common. Christianity might call it the "God-consciousness."

and move and have our being." These other word-counters suggest fragments only of the Supreme Being. The accustomed terms, "God," "Lord," "Father," reach out in the direction of One who is avowedly the ultimate unity of experience and beyond all limited knowledge. The use of such familiar terms emancipates us, accordingly, from the thralldom of the analytical and fragmentary mind, and best leads us to the ultimate sources of righteousness, health, and aspiration. * * * So much is said out of regard for the frailty of scholars.

✓ Let him who prays find, therefore, his own triune self and on its wings rise confidently to the All-Father, assured that his excursion is not that of a solitary voice from the alone to the alone, but that he is engaging the mystic unities and harmonies of creation itself. So praying, he will find, in definite results, the corroboration of his faith. His texture of character will improve and his mind-power will be heightened. The child may not understand the Father completely; but he does recognize good gifts and will know whence they come.

TECHNIQUE OF PRAYER FOR HEALTH AND PERSONAL RE-ENFORCEMENT

The phenomenal response of the public mind to the health-offering proffered by practitioners of "suggestion" testifies to a *vacuum in the popular instruction upon prayer.*

The thin, colorless formulæ of the psychological practitioner contain less, not more, capacity for health and reënforcement than do the prayer-forms of the religious masters. The value of the lesson given us, by the psychological healer, is chiefly in his reiterated emphasis *upon the need of returning to the sub-conscious nature*, in the re-creative interval between the periods when we are consciously on duty. The average waking or self-conscious self, owing to its limited range, becomes harness-galled, so to speak. Prayer, if performed as one more self-conscious act, does not release us from the wearisome or

painful aspects of personal experience which have begun to ingrow and wound the total self. The prayer which is to give release must be in the form of some utterance so simple, and so well learned, that it is automatic in oral expression. Hence the necessity for providing oneself with two or three short and simple prayer-formulas, memorized, as advance-equipment against health emergencies.*

Note this well, for, next to the "fear of the Lord," it is the "beginning of wisdom":

The oncoming of fatigue often releases, in sensitive personalities, rankling memories of unpleasant or discordant experiences, distressing moods, or fits of resentment. Feelings of nervous or physical discomfort which, normally, would remain below the threshold of perception, are heightened and flood over into the self-consciousness. As these moods and sensations erupt and cross the threshold of perception, the average untrained person directs his attention to them. First they cause him to worry, then to become alarmed. He reaches for his clinical thermometer, and, finding that he has excited himself into a "temperature," he grasps the telephone and summons a doctor, or else hurries to the neighboring druggist for some chemical upon which he has begun to rely. He shuts up his shop for the day.†

On the other hand, the self-equipped ^{or} ~~had~~ rightly trained religious person, when the distressing mood or sensation rises into the foreground, will start wholesome counter-tendencies into movement by a simple shift of his focus of attention. These counter-tendencies will promptly but without nervousness push the erupting ill-feeling back below the level of

*The one-sentence health-formula is not the exclusive property of auto-suggestion. An aged and honorable citizen of the Pacific Coast, now "full of years and service," told the writer, fifteen years ago, of one prayer-sentence which he had "used a million times if he had used it once." It worked. Three words.

† Sketched from life.

attention, or else will purge it out entirely with a summary "Get thee behind me, Satan." *

Throughout all the Christian ages, and, indeed, ever since man began to pray, this health-process has been employed by religiously well-equipped persons—usually, no doubt, without their knowing what they did. But now that man has entered upon a period of self-consciousness which might well be called the "nervous era," it becomes necessary for him to understand more fully the gear-shifts in the mechanism of his nature, and also to train himself to make the necessary alternations of consciousness without fuss, worry, or fear.

Since Jesus was interested in people's health, it will be no misuse of the Lord's Prayer to recognize and employ it as the perfect formula for restoring unity to the personality, and for drawing the focus of attention away from an ingrowing or damaged self to the perfect orb of a normal person's interests and relations.†

Throughout the centuries, countless multitudes have punctuated the waking moments of their days by shifting, from the average span of mental attention, to a fuller and God-conscious

* A successful teacher and department head told me that when his classes become troublesome, he stops and repeats to himself, quietly, the sentence: "Be still, and know that I am God." Difficulties thereupon dissolve. Earlier in this man's career, the fruits of such competent mind-management, through religious training, were also shown by his ability to do two years' college work in one, with uniform "first section" grades.

† The "Lord's Prayer," at first glance so elementary and "obvious," becomes, with increasing study, the world's outstanding marvel of compactness and expansiveness. The health-seeker or student of mental hygiene will find an extraordinary insight awaiting him, if he places, alongside the Lord's Prayer, Dr. Cabot's test-question for diagnosing patients: "What is lacking, here, in the essentials of a human life?" After making an analysis of Jesus' prayer from this point of view, *i.e.*, the essential needs of a whole man in a complete society, the student will discover why the Lord's Prayer bears healing in its wings, both for the individual and for society.

span of attention—a change inaugurated by repeating to themselves, either aloud or silently, the Lord's Prayer. Let him who will, call this "magic" or "incantation"; the religious person will not be misled by the derisive name given to such exercise by the cynical or hyper-intellectual observer. But, through the days and years, the "Seeker" will guard his sanity and health and recruit his fuller powers, by pausing to repeat, oftener than he even realizes, the perfect prayer beginning, "Our Father who art in heaven."

A strange formula or shibboleth, heralded by some newspaper as having effected certain miraculous cures, may not be the formula of highest value. Grant it, of course, and freely, its measure of service. But the formula which is greatest is the one which, through the ages, has continually restored the forces of personality and maintained a level of health and sanity that has made the resort either to drugs or strange formulas unnecessary. *Covet health rather than healing.*

In view of the ruling passion for variety in expression, the man of to-day will wish to have two or three "collects" at least in his repertoire. These should be selected, after thorough trial and experiment, from a list of master-prayers. They ought to be of a simplicity and humanity somewhat comparable to the perfect model, the Lord's Prayer.

THE "NEW MEDICINE" AND PRAYER

4 The maturing of psychology as a science has now won complete recognition, from leading regular medical practitioners, of the important relation of religion to health. An eminent American physician has published, as his test-question in diagnosis: "What is lacking here in the essentials of a human life?" a formula which covers the "whole man." His answer to this question brings us back to the forgotten definition of "holiness" as "wholeness": "Work, play, love, and worship." ✓ With the diffusion among both people and practitioners of the knowledge that two-thirds of the disease from which we

suffer is nervous either in its forms or inception, there is increasing open-mindedness toward advice to "crook the pregnant hinges of the knee that" health may follow praying.

The tendency of book-theory has been toward the supplementing of the work of the regular medical practitioner by that of a psychological adept or practitioner of auto-suggestion. Yet in the majority of cases this is not possible, either by reason of expense or because the available supply of the desired personnel will not go round. More and more the regular practitioner realizes that he must supplement, as best he can, his ministry to suffering bodies by acquiring power also to "minister to a mind diseased."

The physician well knows that the actual curative agent in many cases, is his own personality, as a confidence-bringer. Yet, on account of the pressure of his work, the physician himself is rarely found in the sanctuary. His spiritual energies sink to a low ebb, through the constant drain his patients make upon them. Routine rules where fatigue has entered; the tired practitioner diagnoses by telephone and falls more and more into the rut of doing a knife-and-drug business—and also into a high suicide-rate.

Yet his great successes, won on the higher levels of practice, rest upon a radiant personality drawn from a vital contact with the Source of Life. Must not the physician, when he realizes the alternatives that confront him, join the company of those who turn to the Master-Physician with the words: "Teach us to pray"?

It may well be questioned if any sanitarium or health-retreat is properly equipped for business if there is no provision for a chapel, with morning and evening prayers. Indeed, if he has the implicit confidence of those who have turned to him for restoration, the prayers can best be read by the physician himself. The restful, quieting rhythms of Martineau's vesper prayers are a revelation to those who hear them read with the right tone and lilt and in the right color environment.

The soul-sickness of people is caused by a surfeit of surface-experiences. Let the vesper prayer be preceded by a brief period of music. For a sub-soil ploughing of the spiritual nature, the Russian composers are best.

THE "CHURCH OUTSIDE THE CHURCH"

With the rapid increase of the "week end" habit, the "church outside the church" is now the largest denomination in America. It includes many who desire to bring up their children "in the nurture and admonition of the Lord," but of whom it can only be said, touching their church-attendance, that "the spirit indeed is willing but the flesh is weak." The "church outside the church" also includes many who would choose to escape from the imputation of paganism, if not from its actuality; but who detest what to them is formalism and cant. These will find, in "Prayer that Prevails," some prayers which have the tang of the camp-fire, the freshness of the dew, or the quiet mystery of the eventide.

To parents who wish neither to fall below the best level of their own personality, through chronic dumbness and lack of spoken aspiration, nor to fail in the normal upbringing of their children, I say put in the provision-hamper a Prayer-book. Even though they may lack instruction or practice in the conduct of worship, a glance at the index of "Prayer that Prevails" will enable them to assemble, readily, either the simplest and briefest service, or a more elaborate one.

The use of an "opening sentence" brings wandering attention to a focus. This may be followed by a prayer or prayers, and concluded by a benediction. If, in addition, a passage from Scripture is read, and a song lifted up, a well-rounded out-of-door service is furnished.

THE NEW "SOCIAL" NOTE

Human life has always been "social"; but there are periods which are self-conscious about it, and other periods which are

no more aware of it than of the air we breathe. It is the impurity in the air that makes us feel its presence; and it is the discordant note in the social life that makes us self-conscious about the social complex.

The social mind of the present day is self-conscious. It needs guidance through prayer; but what a mistake it is to pray about the social self in such fashion as to heighten the social self-consciousness during the hour of worship! This violates the psychic law of prayer and limits the benefit. Ignorance of this law has spoiled many well-prepared services of public worship, which went amiss without either the congregation or the leader knowing why. •The violation of this law induces a Pharisaic set of consciousness.

All class limitations must be left outside the door of the sanctuary. Within, there is neither capitalist nor laborer, king nor slave, but only man.

Many of the recent gifted utterances, in literary prayer, are limited in their serviceableness for public worship, because of this error. They are really preachments pressed into the form of prayer.

He who leads the people in prayer, if he is to serve their spiritual need, must leave the prophet to fulminate against sinning classes or kings. The prayer-leader's task is to draw the people to their knees in penitence for their own sin, or for social sin of which they are in part guilty because they have votes. The voice of public prayer must be collective, nor divisive.

This principle has been followed in "Prayer that Prevails," and will explain the guarded use or revision of some utterances by artists and prophets whose work, in the main, is above praise and beyond presumptuous changing.

PHARISAISM IN PRAYER

The tendency toward Pharisaism in prayer begins very early in life and quickly hardens into habit. At bottom, it is a trick played by the conscious self upon the sub-conscious,

if not upon outside listeners. The following is a perfect illustration of it, from child-life.

Little Helen, aged four, had found the jam-pot sometime during the day, and embellished herself with it inside and out. The mother had expected to hear some echo of repentance, during the good-night prayer period, the customary close of which should have been the words: "And make Helen a good girl." The petition, however, which the startled mother heard was this: "God make father a good man."

THE CHILD'S GOOD-NIGHT PRAYER

The child should never be able to remember a time when it had not yet begun to pray. The practice should begin as soon as the child starts learning to talk. The parent who passes this opportunity by will miss much; and the child will miss more.

Many parents who are not church people, but for whom right child-training is a cult, are teaching their infant children to pray. The best practice is to give the child a simple, brief model* upon which the child-imagination can build and extemporize, according to the day's experiences. There is no stronger bond of family unity than the knowledge, on the part of both parents, that, each night, some little child is saying: "God bless father; God bless mother. . . ." Those who ignore this chance for blessedness will go far and find less.†

* Key-words for child's prayer-model: "Thank," "bless," "help."

† "BED-TIME"

Four little shoes in the corner and two little boys in their bed,
Mother and Daddy just resting after the prayers have been said;
Locust and crickets a-singing, clock ticking steady and loud,
Smoke from the pipe curling upward:

Who wants to be "out with the crowd"?

—*Richard V. Ageton. Reprinted by special permission of
"The Rotarian."*

THE USE OF PRAYER IN HEIGHTENING MIND-POWER

Until recent times, the creative artist began his work with an invocation. This is equally good as psychology or religion.

The psychologist's sheaf of data contains the record of the way men of genius have used their mind or rather minds—conscious, sub-conscious, and "super-conscious." The road to heightened mind-power, through prayer, follows the same direction as the path to improved health. An alternation between the self-consciousness and sub-consciousness is employed, for the purpose of rest and division of labor.

The sub-conscious is the primitive man; and in the primitive man we find our battery of unwearied forces. When the self-conscious nature becomes fatigued or is balked in its productive effort, the creative worker may stop its operations, and pause to repeat some collect or prayer which has become one's own through accustomed appropriation.* He then waits for the returning tide of strength or inspiration, or turns to other pursuits, knowing that the sub-consciousness is quietly at work. When the sub-consciousness has arrived at the required results, these are passed up over the threshold of consciousness, and the artist or thinker diligently resumes his interrupted labor.

There is no waste comparable to that of the artist or thinker who drives his brain through muddled intervals, instead of stopping for the sub-conscious nature to take over its portion of the task, finish its shift, and return the results of its labor to a rested and clarified conscious mind.

The artist † needs to-day, more than in any former age of civilization, the habit of constantly pausing, when fatigue or ebb-tide intervals approach, to refer his consciousness back to the Creative Source. For are we not beset behind and before by trivial and meretricious forms of art? He who would

* Knowlson, "Originality."

† ARTIST. Definition: One who works primarily for the joy of creation and under the sway of the constructive instinct. Not a class term, but a spiritual grouping. May include clergymen.

create, in the higher and nobler forms, must zealously guard himself against this constant intrusion upon us, of aberrant and disintegrated art-forms.* To this end, the practice of prayer is an ever-present help, and that not least in the opening stages of the labor in hand, before concentration has become sufficiently intense to exclude discordant sights and sounds. It might seem that the artist who, to-day, cherishes an absolute devotion for his art, would be driven to prayer for the sake of his genius, even though his bent of mind would else be that of the skeptic or Bohemian.

Except at the beginning of the task or later in moods of self-dedication, the creative artist will use prayer-formulas which detach him from the labor in hand, rather than composing something which relates to its unsolved or troublesome problems. Never tell your troubles to the sub-conscious mind: for it is apt to believe you and take them seriously. The tired or pained self must be left behind. Cherish the myth of its non-existence.

Note, carefully, the objectiveness, or rather the balance between "objective" and "subjective" elements in the Lord's Prayer—its sweep outward into expanding and cosmic ranges, after the brief passage through the eternal needs of the self. The best escape from the fatigued fractional nature is some such movement of attention toward the Divine Mind if not the larger humanity.

For restoration to normal effectiveness, the attention which has focussed upon "the thorn in the flesh" must pass on and come to rest upon the grace of God, which is "sufficient" for human need.

Any phraseology which savors of self-pity ungirds the personality. Avoid this, as one would a plague. If the "complaining tone" of the soul grasps one, in a fatigue interval, swing into the spirit of that wonder-worker who, out of the

* Of these, the billboard is typical in the sphere of sight, and "jazz," in that of sound.

abyss, climbed up always to new conquest. Let him who covets courage study this deeply—there is a causal sequence in these phrases: Paul “thanked God” and “took courage.”

AUTO-SUGGESTION IS DILUTED PRAYER

The vogue of auto-suggestion is due to the fact that the multitudes have but the most superficial initiation into the mysteries of effective religion; indeed, millions have no instruction at all. In many respects, the church is now seeking mightily to find itself and render the service here which is utterly needed. Its due is, more help and less criticism. In no spirit of disparagement to the church, it will be said, here, that multitudes of those who profess religion do now, as in the later Apostolic times, adhere to religion “as a form, and will have nothing to do with it as a force.” * These fail to find help, in time of need, from religion, because it is a form to them and nothing more.

The abandonment, by religious people, of the field of self-healing or personal reënforcement to practitioners of auto-suggestion is, in large part, a step taken by people who know not what they do. Often the healing formula or repose-thought used by the practitioner or disciple of auto-suggestion cults will be found, upon analysis, to be an unconscious theft from our distinctively religious heritage—the thin dilution of some splendid Scriptural passage, or a pale generalization based upon it.

Let the reader see this for himself. Compare the following sentence, from a brief treatise on auto-suggestion which sold, in vast quantities, at an ample price, with the Scriptural passage from which it was perhaps unknowingly taken and depersonalized by the user:

Auto-suggestion practitioner's health-sentence:

“I feel myself surrounded by a superior force . . . by whose aid I surmount with ease the difficulties of life.”

* II Timothy, iii, 5.

Christian source of this sentence:

"I can do all things through Christ which strengtheneth me." (Philippians iv, 13.)

If any reader is in doubt as to which formula is the more potent for building health and confidence, let him ask the head of any university department of psychology. And if he wishes actual testimony of the recovery-value of the undiluted religious formula, let him open the pages of history and learn from the experience of Ignatius Loyola, desperately wounded, in an age of crude surgery, and before the advent of antiseptics.* In such a case we see, beyond and above a mere physical recovery under the most doubtful chances of survival, the laying of sure foundations for empowered and audacious personality.

The church, however, has no quarrel with those who practice auto-suggestion. A generous and sometimes lax husbandman does not resent the presence of gleaners in the harvest-field. This much must be said for auto-suggestion: a thin formula, actually believed in and practiced, is more effective than a rich one uncertainly held. "He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." †

The eminent practitioner and teacher of auto-suggestion whose visit to America was made the occasion of such popular demonstrations of interest, has rendered an invaluable service to the church if we have but learned from his technique that it is better to have assimilated one or two short prayers, building them into the very mechanism of our nature, than to have scanned fifty volumes. The non-professional student of prayer can err through dissipating his attention upon too wide and vague an expanse of formulæ. Let his prayer-volume, therefore, be limited, incisive, and compact.

*Sedgwick, "Ignatius Loyola."

† Hebrews xi, 6.

FINDING ONE'S OWN WAVE-LENGTH

It is not in cold type to reveal the heart of God to man. Type must be warmed before it speaks. The student of prayer must never forget that prayer is oral, not verbal. Literary forms must be brought to light and life through expression. Forms of prayer which are to be used for personal help should be subjected to tests for rhythm and penetration. In this day when "the church outside the church" casts, to its religious conscience, the sop, "we worship out of doors," an out-door test of prayer-rhythm should prove congenial.

The writer's beginning test of prayer to be assimilated for personal use has been to take the paragraph or "collect" to the mountain-side. Then, seated restfully under some great tree, with a vast expanse of horizon before him, a purling brook at his feet, and the æolian harp of leafy branches overhead, the oral test of the prayer, clause by clause and sentence by sentence, would begin.

If the clauses and sentences of prayer can weave, harmoniously, into the song of the wind through the trees and the undertones of the brook, the sincerity of the collect will be established, and its penetration will follow. The next step is to fuse these sweet and rhythmic associations into the paragraph itself, so that they will come back as undertones of consciousness when the lips begin to repeat the winged words that lift the soul toward God.

Many people fail to gather the music from prayer that is seen only as literature. These will be greatly helped by recourse to some church whose service is graced by a minister who is an adept in prayer. If this minister habitually leads public worship, not alone from his extemporized repertoire but also from the prayer-cornucopia of the centuries, he will give life through oral expression to numbers of collects or prayer paragraphs for which the hearer will feel mystic affinities. One who has heard, during the service of prayer, some

expression or prayer-paragraph which meets his need, should not hesitate to ask for a copy of it. Through so listening, visual-minded people who cannot contact sound through print can build a prayer-repertoire for their personal need. No prayer can be judged, by the average person, until it has been heard, not once but several times. Hence the need for the "recall," in public prayer. A hundred tested paragraphs, garnished with a modicum of newly extemporized work from Sunday to Sunday, will serve the minister for a lifetime. Those who extemporize always and altogether should have a stenographic record made of their annual output. Upon analysis, the actual range of experience and expression so recorded will, usually, be discovered to have been most limited and meager, and far below the range of the one who has a prayer-book.

LEADING THE PEOPLE IN PRAYER

The undue pressure under which the present-day religious leader is compelled to work, and the multiplicity of varying demands upon his talent and strength, constrain him to skimp something in his preparation for public worship. Alas! it is the prayer-service that most often suffers. Hence the sometime profanation of the sanctuary and the degradation of public worship. As is a green persimmon in the mouth, so is crude prayer in the sanctuary.

The preparation for the prayer-service can never be a last-moment matter, but must be planned and forecasted from the point of view both of our total humanity and the calendar year. Where either of these points is emphasized to the neglect of the other, egregious blunders happen. Either the prayer-leader will undertake to cover the total needs of humanity in one prayer, while the people suffer in cramped positions, or he will neglect the definite needs of mankind and fall into his own impressionistic drift. The religious leader who has in his study some material that is analyzed in an orderly way, and which can be used in progressive sequence, will not under-

take to cover the entire universe in one prayer-effect. Nor will he, at the end of the year, have left vast portions of the universe completely untouched. As an aid to his memory, he may note down, from Sunday to Sunday, the scope of each prayer used, and extend the range of his petitions thereafter by orderly progression, using only a pedagogical minimum of recall and repetition. There should, indeed, be endless repetition in prayer; * but the repetition should move in large orbits, and hence be no more unwelcome to the hearer than is the procession of the seasons and years.

The prepared leader will surely differentiate between preaching and prayer. He will not preach his sermon twice in one period of worship, under the pretext that the first rendering of it is a "long prayer."

Nor will he use material, however good, which he has not himself assimilated, nor which clothes him as a misfit. Let the clergyman who has the voice of an archangel repeat Beecher's longer prayers intact; mere mortals will beware. * * * The overtones and undertones of public prayer arise from the experience of the leader, and must enrich literary material when that is used. * * * When the "elders" of the church pray with the prayer-leader, or for him, before the opening of the service, there will be more archangels in the pulpit than are now found in it.

The prepared leader will acquaint his group with what he is undertaking to do, in the prayer service. Either through class-instruction or the printed calendar, he will call the people's attention to the collective voice of prayer which he is using, and in which they are to participate. He will limit their belief in his originality, thus avoiding the embarrassment of the British clergyman who was credited, by a stenographic reporter who snatched his prayer on the wing, with having

*One who prays much must learn to distinguish between "vain repetition" and "vital repetition." See Matthew vi, 7. This is not casuistry; pedagogy draws a plain line here.

composed a prayer lyric which multitudes knew to be the matchless art of Rauschenbusch.

In "Prayer that Prevails," the religious leader will find material, relatively uniform in style, in sectional units or groups which may be combined at will. This will prove a basis for planning a long-term program of prayer, and will also be found an instant help in emergency. Each phrase and clause has endured the severest oral test, and will flow naturally when read. Ornamentation has been omitted. Each leader who desires that may furnish, according to God's gift to him, his own basket of acanthus-leaves, for changing into Corinthian the Doric or Ionic capital.

With the trend toward the use of some free prayer mingled with the Prayer Book routine, now evident in liturgical churches, "Prayer that Prevails" may include, in its range of forms for public worship, every branch of the Protestant Church; and in its personal ministry, the entire fellowship of the Church Universal.

THE PRAYER RETREAT: ITS TECHNIQUE

Under the stress of the recognized world-emergency, and also as a response to the deepening of our sense of spiritual need, the Prayer Retreat is coming amongst us. Those who would go apart, with a few comrades, to meet the Master in prayer, find this practice strengthening into habit.

The devotional leader at the Retreat knows the worth of definite topics, and also of silent intervals. He avoids the machine-gun rant of "rapid-fire" specialists, and also the "physical earnestness" of those who, by over-stressing the voice, seek to mask the shallowness of an unprepared soul.

The leader announces a paragraph topic. "Let us pray for peace." Then there is a moment of silence, for the orienting of meditation. Then comes a quiet, earnest, reverent petition from the leader. After the paragraph is closed, there is another pause. Then, "Let us pray for self-consecration."

Another interval of silent meditation and orientation; then the voice of the leader is heard, again, in uttered prayer.

Psalm xix, 14, suggests the *wholeness* of prayer: "Words" and "meditation." Why has the prayer-group—the typical congregation, forgotten this? Why is there a fear of silent intervals in the period of worship? The prayer-leader who trains his people to follow a course of prayer, employing the rhythm of the collect and the pause, will refresh souls which faint when hurried through arid places.

"HE WAS KNOWN TO THEM IN THE BREAKING OF BREAD"

The beauty of prayer and the charm of the prayer-group has often been discovered in the simple act of giving thanks before partaking of food together. It was one of the most distinctive and endearing things about Jesus. Where there is prevalent neglect of public worship, to say nothing of family prayer, the act of acknowledgement to God, before partaking of his common bounty, becomes the "last stand" of religion as a familiar possession of the soul of man.

In a book of personal reminiscences, we are told that when a certain American publisher moved into his new home, made possible by hard-earned business success, he departed from the previous habit of silence. Turning to his family, he remarked: "We have much to be grateful for. Let us give thanks." From that time forth, adds the chronicler, grace was said before meals in that household.

With the tendency toward excitability and nervousness which marks us, people of insight should more generally follow the practice of grace before meals for the sake of their digestions if not out of regard for their souls.

The following, which came to my attention when I was a guest in the home of a college president, is a well-balanced daily program for a household too preoccupied for extended

family prayers. *Morning*: the Lord's Prayer, quietly repeated by the group, before breakfast. *Noon*: spoken thanks or grace. *Evening*: the silent, or "Quaker" grace, all bowing for a quiet moment of gratitude before the evening meal.

Where grace is said, let it be short. It is no time for preaching or dissertations. The straining for variety, too, may well be avoided. For best results, rest upon the sub-consciousness. This means a familiar and well-learned sentence. A repertoire of two or three of these should do.

INTER-WEAVING PERSONAL AND PUBLIC PRAYER

Profoundly satisfying prayer has both warp and woof, the threads of private devotion crossing and coloring the background of public prayer. The mechanical make-up of "Prayers that Prevail" is an illustration of this principle put into practice. Here and there, the reader will come upon a paragraph, or single unit, first given as an exercise in personal prayer, which he will later meet again, as part of some organized, longer prayer, given for use in public worship. Public worship and private devotion flow together where the communicant recognizes what is already his own in the material prepared for the public voice of the congregation.

* * *

THE AMERICAN RENAISSANCE: A PROCLAMATION*

In our new day, so soon upon us, for the first time in the history of democracy, art and the church shall be hand in hand and equally at our service. Neither craftsmanship nor prayer shall be purely aristocratic any more, nor at war with each other, nor at war with the State. The priest, the statesman, and the singer shall discern one another's work more perfectly and give thanks to God.

Even now our best churches are blossoming in beauty. Our best political life . . . is tending toward equality, beauty, and holiness. . . .

Our religious life . . . will give us the out-door choral procession, the ceremony of dedicating the wheat-field or the new-built private house to God.

Our mobs shall become assemblies and our assemblies religious; devout in a subtle sense, equal in privilege and courtesy, delicate of spirit, a perfectly rounded democracy.

All this shall come through the services of three kinds of men in wise coöperation: the priests, the statesmen, and the artists. . . . They shall be many types, but supreme of their type. . . .

Religion, Equality, and Beauty! By these America shall come into a glory that shall justify the yearning of the sages for her perfection, and the prophecies of the poets, when she was born in the throes of Valley Forge.

* * * * *

* Vachel Lindsay, "Adventures in Preaching the Gospel of Beauty," pp. 182-184. Reprinted by permission of The Macmillan Co.

ACKNOWLEDGEMENTS

"Prayer that Prevails" has drawn freely upon the spiritual deposits of the centuries. When some one has learned to write another Book of Psalms equal in depth, inspiration, and music to that of Scripture, it will be time enough, then, for a solitary individual to undertake the creation of an original book of prayer. Meantime, the work of the liturgist is mainly that of the miner and lapidary. In its offerings of literature for public worship, the originality of "Prayer that Prevails" is chiefly that of design and architecture. In the field of "Personal Prayer" the author has given freer rein to his private genius.

In the use of classic material, no change has been intentionally made by the author, except in obedience to well-established psychological or liturgical canons, or the philosophical system which underlies the book.

Specific acknowledgements have been made, in a number of instances, as foot-notes to the compositions quoted. Acknowledgements which have been overlooked will be inserted, upon notice.

The professional student of prayer will need to have at hand the volumes: "Prayers of the Social Awakening," Rauschenbusch; "Devotional Services for Public Worship," Hunter; and "Prayers Ancient and Modern," Tileston. Several new masterpieces will also be found in "Closet and Altar," Isaac Ogden Rankin. The author also acknowledges indebtedness to John Howland Lathrop for having imparted to him, through the oral ministry of his pulpit, an early stimulus toward the acquiring of liturgical tact.

PRAYER THAT PREVAILS

THE AUTHOR'S INVOCATION

FOR THOSE WHO COMPOSE AND STUDY PRAYERS

LORD, hear our prayer for a pure devotion to this art.

Burn up, in the fires of discipline, those things which are displeasing to Thyself.

Give us the diligence of those who feel that Time is fleeting, and the patience of those who know that Art is long.

Teach us to be still before Thee, until our ears have caught Thy accents and our eyes have glimpsed Thy truth.

*Then, LORD, open Thou our lips,
And our mouth shall show forth thy praise.*

Amen.

* * * *

FAMILY RELIGION

THE COMPLETE FELLOWSHIP

The hearth-stone was the first altar.
The head of the family was the first high-priest.
The first ritual was that of the home.

The Tide-Level of Paganism.

In avoiding that bondage to the spirits of the departed, which Western civilization has sometime noted as a mote in the eye of Oriental neighbors, is it necessary to turn to a cold and inhuman forgetfulness of those who are no longer with us in the flesh, but who are bound to us by ties of affection or by the unity of spirit in the embrace of history and destiny? If so, then our lot is an increasing poverty of heart and imagination.

If not, then some form of expression is needed, which will overcome our silence and give us fitting words for the sometime pilgrimage of the group to the family-plot in the cemetery, or for a more complete union of spirit around the fire-side of the home.

By historic usage the head of the family is also its high-priest. This rôle is his by the habit of countless centuries. Let the head of the modern household abdicate this function if he will; but such abdication of his rôle, as a spokesman of Religion at the family table or upon notable occasions, shakes the foundations of home and state.

* * * *

A SERVICE FOR USE IN THE HOME, THE
CHURCH OR WHEN VISITING THE CEMETERY
(Not a Burial Service)

(A service in which the spirit of the group overcomes our accustomed reticence about the departed, and acknowledges and communes with the larger invisible circle, concentric with the visible one to which our life belongs, both by our affections and by the historic process.)

"I cannot think of them as dead
Who walk with me no more;
Along the path of Life I tread,
They have but gone before."

—*F. L. Hosmer.*

THE LARGER FAMILY:
FOR THOSE BOUND TO US, IN THE INVISIBLE REALM,
BY TIES OF AFFECTION

ALMIGHTY FATHER, in whom all souls live now and evermore, the God not of the dead but of the living:

We bless Thee for all those who have faithfully lived and peacefully died, and whose truth and beauty are even now in our hearts. May we be assured that they who are absent from us have found a more perfect rest in Thee, and the crown of an unfading life. By pastures green and by quiet waters, into higher life and service Thou wilt lead them, O Thou Eternal Lover of Souls.

Cherish and bless them, we pray Thee, and give us great peace and hope as we think of them in this still hour. Take the veil from our hearts, and join us in one communion with all thy saints on earth and in the Life Beyond: through Jesus Christ our Lord.

—*Adapted.*

THE LARGER ENCLOSING CIRCLE:

THE UNITY OF SPIRIT IN THE EMBRACE OF HISTORY

ETERNAL GOD, our dwelling-place in all generations: we would renew in this hour all fair and noble memories, all high and holy traditions of the days that are no more.

Thou art the Source of all truth and beauty. Thine is the wisdom of the seer, and the saint's purity; thine the light that shineth in the eyes of holy prophets; thine the love that filleth every generous heart, and thine the reverence and aspiration of every prayerful spirit.

We bless Thee for all true and righteous souls who have revealed Thee to men, and who in their generation witnessed a good confession for the welfare of the world.

And now may the peace of God, which
passeth understanding,
that peace which the world can neither
give nor take away,
be in our hearts, and abide with us
forever. Amen.

* * * *

THE BOND OF FELLOWSHIP

FELLOWSHIP WITH

THE ETERNAL FATHER, THE BOND OF COMMUNION
BETWEEN THE LIVING AND THE DEAD

O GOD, before whose face the generations rise and pass away:

Age after age the living seek Thee, and find that of thy faithfulness there is no end.

Our fathers in their pilgrimage walked by thy guidance and rested on thy compassion. Still to their children be Thou the cloud by day, the fire by night, leading us ever onward in thy paths.

Where but in Thee have we a refuge from the storm or shelter from the heat of life? In our manifold temptations, Thou alone knowest and art ever nigh; in sorrow, thy pity revives the fainting soul; in our prosperity and ease, it is thy spirit only that can save us from vanity and pride.

O thou sole Source of peace and righteousness: take now the veil from every heart, and join us in one communion with thy heroes and saints who have trusted in Thee and were not ashamed.

Not of our worthiness, but of thy tender mercy, hear our prayer. Amen.

—*Psalm xc; xci. Martineau: Adapted. A masterpiece from the 19th Century for future ages.*

* * * *

PRAYER OF ROBERT LOUIS STEVENSON, ON THE EVENING BEFORE HIS DEATH

WE BESEECH THEE, LORD, to behold us with favor, folk of many families and nations gathered together in the peace of this roof, weak men and women existing under the covert of Thy patience.

Be patient still; suffer us yet a little longer—with our broken purposes of good, with our idle endeavors against evil, suffer us awhile longer to endure, and (if it may be) help us to do better.

Bless to us our extraordinary mercies; if the day come when these must be taken, brace us to play the man under affliction.

Be with our friends, be with ourselves. Go with each of us to rest; if any awake, temper to them the dark hours of watching; and when the day returns, return to us, our sun and comforter, and call us up with morning faces and with morning hearts—eager to labor—eager to be happy, if happi-

ness shall be our portion—and if the day is marked for sorrow, strong to endure it. *Amen.*

* * * * *

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* * * *

THE FAMILY

THE DIVINE LOVE: ITS BOND OF UNITY. ITS EXPECTATIONS, ANXIETIES, AND CONFIDENCE

INFINITE HEART, we thank Thee for thy love which has followed and sought us even when we have known it least. *We bless Thee* for all that Thou hast given us in our friends, and in those whom thou hast made most dear to us. Help us to love one another in Thee, to be one in heart through all separations, and to walk as friends in the path of thy service.

THE ABSENT

For our absent loved ones, we pray Thee. Be thou very near to them, in their going out and their coming in. Fill with the sense of thy presence the family circle that is broken by some absence at its roll-call.

Lead on, very tenderly, the aged ones whom we may not see again. Grant them the consciousness of our love and prayers.

.

For *fathers and mothers* we thank Thee, Lord. We bless Thee for the great expectations with which their hearts do follow us. We thank Thee for their hand-clasp and caress which lingers with us still.

O may we keep the faith that they have had in us! May our lives bring a full harvest of all that they have sown.

.

Grant us, LORD, quiet confidence and trust, through all the real and seeming perils of our lives. Strengthen those who are troubled for others. Our lives are in thy hands: having obeyed Thee, teach us to rest upon Thee. Make us diligent to learn and teach thy law of health for body and soul; and grant us then the perfect peace of hearts that are stayed on Thee. Increase our faith, Lord, that we may find new life in Thee.

* * * * *

THE CHILD'S GOOD-NIGHT PRAYER

Age: Four Years.

(Partly Extemporized upon a Model.)

Cycle of the Model is: "Thank," "Help," "Bless."

(Let the parent be prepared for surprises.)

Dear Heavenly Father:

Thank you for the sun and moon,
and for the good time at the party.

We hope father wins the prize.

God bless mother and father.

Make Ruth a good girl. 'men.

—*Reported from life.*

THE CHILD'S GOOD-NIGHT PRAYER

Age: Six Years.

(Same model, but greater range of composition,
observation, and interest.)

Dear Heavenly Father:

Thank you for the sun, the moon, the stars
shining so brightly.

Thank you for the rain that makes the food
grow and all the pretty flowers.

Help me to be kind to my little sister.
God bless mother and father and make me a
good girl. Amen.

. . .

NOTE: Parents seeking distinctive variants for boys' prayers will do well to study the Indian prayers given in this volume (heading, "Voices of the Race") and also the Scout Manual, for background. See also "Chad's" prayer, in "Psychological Approach."

For a discussion of a good approach to solution of the child's later difficulties about the person of God, see Swain's "What and Where Is God," pp. 57 following; pp. 129-130, and elsewhere.

KINDERGARTEN PRAYER

Two little eyes to look to God,
Two little ears to hear his word,
Two little lips to sing his praise,
Two little feet to walk his ways,
Two little hands to do his will,
And one little heart to love him still.

—*Anonymous.*

* * *

GRACE BEFORE MEALS

FATHER, we thank Thee for all thy gifts, and for this food. Make us worthy of thy goodness, for Christ's sake. Amen.

. . .

O Thou who art the Giver of every good and perfect gift:
Bless this food to our use, and us in thy service. Amen.

. . .

Accept our thanks, LORD, for food and fellowship, and keep us in thy peace. For Christ's sake. Amen.

"A thousand gifts Thou dost impart;
Grant us one more, a thankful heart."

. . .

GRACE, TO BE SAID BY A LITTLE CHILD:

"God is great, God is good;
Let us thank Him for our food."

* * *

PRAYERS OF PUBLIC SPIRIT

COMMENT

THE TIDE-LEVEL OF PAGANISM

Public Spirit is first cousin to Religion.

The present trend toward turning each national holiday into one more thoughtless and thankless interval for self-indulgence or sport untouched by consciousness of the spirit of the occasion, falls below the level of paganism. The Olympic games were also sacred festivals, opened with invocation.

GROUP-PLAY AND PUBLIC SPIRIT

Foundations of public spirit are laid in group-games, if the right attitudes of team-work and good sportsmanship have been communicated to the players. The player or spectator who hits the umpire is first cousin to the Latin-American politician who starts a revolution when he loses the election.*

* * * * *

*See "The Player's Prayer": Division, "The Stuff that Men Are Made of."

A PRAYER FOR USE BY MEN AND WOMEN OF PUBLIC SPIRIT, IN THE HOME, SCHOOL, OR UPON THE HIGHWAY ON CERTAIN NATIONAL OR STATE HOLIDAYS, AND UPON THANKSGIVING DAY BEFORE THE FAMILY REUNION FEAST.

ALMIGHTY GOD, who hast given us this good land for our heritage, help us always to prove ourselves a people mindful of thy favor, glad to do thy will.

Bless our land with honorable industry, sound learning, and pure manners.

Save us from violence, discord, and confusion; from pride and arrogance, and from every evil way.

Defend our liberties; preserve our unity; weld into a happy people the multitudes brought here from many and distant lands.

Bestow the spirit of wisdom upon those to whom in thy name we entrust the authority of government; to the end that there be justice and peace at home, and that through obedience to thy law we show forth thy praise among the nations of the earth.

In the time of prosperity fill our hearts with thankfulness, and in the day of trouble let not our trust in Thee fail.

Thou art our strength and our salvation: we rest on Thee. Amen.

—Adapted.

* * *

PATRIOT'S BIRTHDAY

A short prayer for use in the home, school, or upon the highway, on certain national holidays.

(*George Washington*, when asked to make expediency rather than principle his guiding-star, at a critical stage of our constitution building: "Let us raise a standard to which the

wise and honest can repair; the event is in the hands of God."

Abraham Lincoln, Gettysburg address: "It is for us the living rather to be dedicated here.")

* * *

We thank Thee, LORD, for America, our home.

We bless Thee for the liberty, the opportunity, and the abundance we share.

But above all we praise Thee for the traditions which have made our country great, and for the patriots who have laid the foundations through faith, courage, and self-sacrifice.

Teach us, in our own day, the meaning of citizenship.

For thy kingdom's sake. Amen.

* * *

BLESS OUR LAND

LORD, bless our land. May there be amongst us all health and righteousness, and thanksgiving to Thee.

Guide us in our counsels. Save us from blinding passions and narrowing selfishness.

Inspire us to seek those things which are for the good of all.

Claim us for thy purposes; and grant that in our faithfulness the Right may be established, and thy will be done.

For thy kingdom's sake, we ask it. Amen.

—Adapted.

OUT-DOOR RELIGION

FINDING GOD BENEATH THE TREES

* * *

"The groves were God's first temples."

* * *

IN THE GARDEN OF GETHSEMANE

"Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to him;
The little gray leaves were kind to him;
The thorn tree had a mind to him
When into the woods he came.

"Out of the woods my Master went,
And he was well content. . . ."

* * *

Liberty Bailey tells of an oak tree he found, abroad, beneath which there came to him great peace of mind; a tree to which he often returned, and which he longs, now, from the depths of his heart, to revisit.

But there are trees, also, in America.

A TREE PRAYER

"A little of thy sturdiness,
Rounded with leafy gracefulness,
Old Oak, give me——

That the world's blast may round me blow;
And I yield gently to and fro,
While my stout-hearted trunk below,
And firm-set roots unshaken be."

* * *

REVERENT EJACULATIONS

"Thank God! there is always a Land of Beyond
For us who are true to the trail;
A vision to seek, a beckoning peak,
A farness that never will fail."

* * *

"For the lifting up of mountains,
We thank Thee, O our God."

—*Lucy Larcom.*

* * *

"Oh, how the sight of the things that are great enlarges the
eyes!

Lead me out of the narrow life, to the peace of the hills and
the skies."

—*Henry van Dyke.*

"I turned to the blue heaven, gazing into its depths, inhaling its exquisite color and sweetness. The rich blue of the unattainable flower of the sky drew my soul toward it, and there it rested; for pure color is rest of heart."

—*Richard Jefferies.*

"Over the mystic mountains,
Past the wide gulfs of blue,
Even to the crystal fountains
Where all the dreams come true."

—*A Sierra lover's version of St. Augustine.*

THE SKY AT NIGHT:
A CAMP OR SLEEPING-PORCH SERVICE
BEFORE RETIRING FOR THE NIGHT

"Thou, LORD, hast visited me in the night."—*Ps. xvii, 3.*
"In the night His song shall be with me, even a prayer unto
the God of my life."—*Ps. xlii, 8.*

PRAYER-MEDITATION:

The Milky Way and the Infinite God

Infinity lay bare to me last night.
I saw the Milky Way stretch star on star,
Space beyond space, illimitably far,
Dim nebulae and ordered planets bright.
What Thought, outwearied in its utmost flight
Could not perceive, lay plain before my eyes.
I gazed upon it with a new surprise,
So unsurprising was the common sight.
Grave thinkers have discussed with deep surmise
Whether Infinity might be. Yet high
Beyond the depths far-reaching of the sky
Before my vision stretched the sought-for prize.

So when my eyes shall gaze, O GOD, on Thee,
Strange and familiar will the vision be.

—*Frederick Palmer.*

PRAYER-MEDITATION:

"The Moon and the Stars"

When I consider thy heavens, the work of thy fingers,
The moon and the stars, which Thou hast ordained;

What is man, that Thou art mindful of him;
And the son of man, that Thou visitest him?
For Thou hast made him but little lower than the angels,
And crownest him with glory and honor.

—*Psalm viii.*

. . .

(INTERVAL FOR SILENT PRAYER OR MEDITATION)

Now unto the King Eternal,
Immortal, Invisible, the only
wise God, be honor and glory
forever. Amen.

* * *

THE CURE OF SOULS AND BODIES

COMMENT

Most of the healing miracles recorded in the New Testament followed the awakening of some one's interest in Christ.

The gist of the Scriptural method for the cure of souls and bodies is the imparting of a new and higher interest around which the life of the sufferer may reorganize itself. Thus a fresh, healthy cell-nucleus is furnished, about which new and vigorous cells multiply and organize themselves until the new spiritual or physical body is built.

When Jesus said to a sufferer, before healing his body, "Thy sins are forgiven thee," he recognized the priority of the spirit as the controlling agent in health. Where the body only is healed, there is constant danger of a relapse, for lack of a new and stronger organic principle in the spiritual nature, which is the formative source.

. . .

Preventive medicine should be looked upon as an adjunct of Christianity and an outgrowth of Christ's spirit. For it was born of the active, concrete social sympathy which is distinctive of Christianity.

AN INVALID'S CONFESSION

"As to prayer, it is the greatest single need of man; and although its neglect may to all appearance go unpunished in many instances, . . . yet this is not the case with sick souls."

—*Atlantic Monthly*, July, 1920, p. 19.

TWO BRIEF PRAYERS FOR MEMORIZING:
MASTERPIECES OF EXPRESSION AND
OF PSYCHOLOGICAL INSIGHT.

To be repeated morning,
noon, and night, for a
week, by the sufferer.

ATTITUDE:

RECEPTIVITY

May we listen to the call of the holy influences that are
always bending in benediction over us.

Oh, that we might open our souls to the wealth of the
healing and redeeming power that is calling us to peace and
sonship with God!

—*George Rudolf Freeman.*

SELF-DEDICATION, THE KING'S HIGHWAY OUT OF
INVALIDISM OF BODY OR SPIRIT

Inspired by a divine call, may we, with loyal hearts, live
the life that waits not to be ministered unto, but to minister.

To it, with all its love, its peace, we would devote our love,
our thought, ourselves. Amen.

* * * * *

TWO PRAYERS: FOR RECOVERY; FOR MOBILIZATION

A PRAYER FOR RECOVERY

Philippians iii, 13, 14: Forgetting the things which are behind, and stretching forward to those which are before, I press on toward the goal. . . .”

* * *

God of Mercy and Love, uphold us by thy hand; let us not sink in the sea of bitterness and grief.

Turn the tides of passion and regret into energy for labor and for love.

SPIRIT OF LIFE AND TRUTH AND LIGHT! I thank Thee for that resurrection in our lives which comes as we answer Thy bugle-call. O may I hearken and press onward!

So may I find Thy spirit within; Thy tides of power bearing me forward to victory and peace!

MOBILIZATION

“Oh, for a Man to arise in me,
That the man I am may cease to be!”

Speed in us, O GOD, the birth of the Larger Life. Create in us that growing love for the God-like which shall crowd out of our nature whatever is unworthy, low, or vain.

Visit us with a compelling passion for service and a love of humanity which shall lift us, irresistibly, above all sordidness of aim or weakness of action.

Give us new aims, broader fellowships, mightier enthusiasms and faith! May the Christ-life unfold in us, with all its expansive power!

. . .

Now unto the King Eternal, Immortal,
Invisible, the only wise God, be
honor and glory, forever. Amen.

* * *

"OUT OF THE DEPTHS"

Psalm cxxx, 1: "Out of the depths have I cried unto thee, O Lord."

John v, 8: "Rise, take up thy bed, and walk."

Out of the depths may we hear thy voice, O FATHER, calling us to arise and welcome the Diviner Self that is waiting to shape our lives anew.

With cords of love and hope and faith draw us out of the pit of weakness and despair, and establish our steps in the paths of strength and conquest.

Give firmness to our faltering steps! Lend wings to our good intentions!

And make us ready to help.

For our Life's sake. Amen.

.

Now unto Him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy,

To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

* * * *

PREVENTIVE MEDICINE

CHRIST WELCOMES THE MULTIPLICATION OF RESULTS

John xiv, 12: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than I do shall he do; because I go unto my Father."

COMMENT

The health ministry of Jesus points to a higher law of life, as yet only understood in part or by the few, which operates upon flesh through spirit.

His emphasis was upon the germinating-power in life—the seed, the yeast, or, as we would say to-day, the cell-nucleus.

Touching Him brings us into contact with these stronger and higher germinating forces, which operate in a universal field of law.

Healings, which, superficially, appeared to be violations of universal law, followed these strong new contacts. Jesus was, himself, a health miracle, overcoming the contagion of disease by starting a new contagion of health—that of sanitative God-conscious personality.

.

"Preventive medicine" works its miracles on the ground-plane of human life, operating in the field of flesh through material means.

Preventive medicine renders the same service, in the field of hygiene, that machinery does in that of commodity-production. By clearing the ground of health-chores, it sets "spirit" free from bondage to routine tasks of healing in the field of flesh. Human energy is thus left unfettered for the more distinctive achievements of spirit in the field of higher Personality.

The task of healing men's infirmities, when imposed upon Spirit alone, fatigued even Jesus Christ the Master Physician.

. . .

THE "GREATER WORKS" OF PREVENTIVE MEDICINE

The application of the laws of chemistry, biology, hygiene, and sanitation in the Panama Canal Zone has changed it from a death-trap into a wholesome place of residence. The cost of saving life and health there, by this application of science, is said to have averaged \$2.43 per individual, for a year.

Preventive medicine may be looked upon as a hand-maiden of the Church of God—Christ's comrade and ally.

.

Let us give thanks for preventive medicine, and for the heroes and martyrs of science and medicine who have worked its saving miracles for us.

The Lord is the God of Æsculapius, as well as of Abraham, Isaac, and Jacob.

A THANKSGIVING PRAYER, FOR PREVENTIVE
MEDICINE

We thank Thee, LORD, that Thou hast yielded into our hands the keys of health and sickness, of life and death. Give us wisdom to search out, revere, and obey Thy laws of life. Give us grace to despise no instrument of health: whether material or physical or spiritual, it is from Thy hand. O may we not limit thy power through holding that Thou canst work through but one channel!

How many are the ways through which Thou seekest us and wouldst woo us to health and strength! We thank Thee for the healing balm of thy fresh air, and the antiseptic rays of the kindly sun! We bless Thee for pure water!

Accept, O GOD, our thanks for thy humble servants, the scientists, whose microscope and test-tube have revealed to us the unseen helpers and foes of human life. We thank Thee for consecrated physicians and nurses who have watched by bed-sides of pain, risking life and health in plague-camp or in homes. We praise Thee for all good teachers who have

strengthened our faith in the power of Truth over inner discord and disease.

Recall us from the waywardness which seeks pleasure and ease through the breaking of thy laws. Chasten us with pain and sickness of body when we forsake the Greater Good, lest our Spirits die and life be spent in vain. Comfort us, heal us, strengthen us, as we hear thy call and obey. So may we find the universe thy Temple of Health to them that rest upon Thee.

* * * * *

ACCEPTANCE

MEDITATION

- (1) The necessity for a new affection.

—*Luke xi, 24-26.*

- (2) The expulsive power of a new affection.

—*John viii, 36; II Timothy i, 7.*

. . .

I cannot think nor reason,
I only know He came
With hands and feet of healing
And wild heart all aflame.

With eyes that dimmed and softened
At all the things He saw,
And in his pillared singing
I read the marching Law.

I only know He loves me,
Enfolds and understands—
And oh, his heart that holds me,
And oh, his certain hands!

—*Willard Wattles, "Lanterns in Gethsemane."*
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* * *

“HOLY WEEK”

(All barriers of race and creed which once stood between the spirit of universal man and the inner experience of Jesus Christ have been swept away. The writer of fiction, the labor leader, the apostle of reform, whether within or without the church, and the succession of leadership and devotion within Christianity itself, now acclaim him the hope of mankind.)

The period of Lent, which marks the end of his days in the flesh, is becoming more and more a time when all thoughtful and earnest people unite in meditating upon the meaning of his suffering and death.)

THREE PRAYERS OF THE MASTER— LAND-MARKS IN THE HISTORY OF EXPERIENCE IN THE REALM OF SPIRIT

I

“For their sakes I sanctify myself.”

(*John xvii, 19*).

II

“O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.”

(*Matthew xxvi, 39*)

III

“Father, forgive them; for they know not what they do.”

(*Luke xxiii, 34*)

THE MAN ON THE CROSS

Whenever there is silence around me,
By day or by night,
I am startled by the cry:
"Take me down from the cross!"

The first time I heard it, I went out and searched,
Till I found a man in the throes of crucifixion;
And I said, "I will take you down": And I tried to
take the nails out of his feet.

But he said, "Let be, for I cannot be taken down
Till every man, every woman, and every child come together
To take me down."

And I said, "But I cannot bear your cry:
What can I do?"

And he said, "Go about the world telling every one you meet,
There is a man upon the cross."

But they all say: "We are sure you are mistaken,
There was a man upon the cross two thousand years ago:
But he died and was taken down, and was decently buried;
And a miracle happened, so that he rose again and ascended
into heaven,
And is happy forevermore."

Still I go about the world, saying:
"There is a man upon the cross."

—Elizabeth Gibson Cheyne.

This poem may well become a permanent part of the "Holy Week" Liturgy.

CONQUEST

I

INFINITE HEART, Father of the Crucified Christ! In every sorrow which awaits us may we look up to Thee without doubt or fear, persuaded that thy mercy is ever sure. Thou canst not fail us. There is no place or time where Thou art not.

Uphold us in our weakness, and in our darkness visit us with thy light. We are Thine: help us in life and in death to feel that we are Thine.

—*Hunter, Devotional Services.*

II

MASTER, the new day comes, and with it old demands for courage, self-control, and cheerfulness. O Son of Man, whose passions turned to victory do draw the world aloft, teach us to overcome.

Tame our wild pulses, steady our desires, and teach us how to wait.

Thou knowest us, O GOD, and in this thought we rest, or stand, or work, in ample faith.

Thou knowest all the hopes, the good intents, the heart-sickness of failure, the vast longing for a greater usefulness and higher service, the heart-hunger for a sufficient love.

Thou in thy perfection dost know us, and dost love us:

therefore

Willingly we take our burdens up,
face the forbidding days, and
gladly embrace the pain;

to find

The world transformed by faith,
and weakness lost in strength.

We praise Thee,

We adore Thee,

We worship Thee. Amen.

—*Wilfred Withington.*

Ps. ciii, 1-5. Ps. cxxix.

GOOD FRIDAY: TWO PRAYERS

(1) MEDITATION

ALMIGHTY GOD, Father Everlasting, who hast set us in the fellowship of thy Son, Jesus Christ:

Be near to us in this time of meditation. May our hearts be open to every holy affection, and ready to receive and cherish every sacred memory and fruitful impression.

We would know the power of that life and death which this season commemorates.

Let the spirit which led our Savior to the cross descend upon us and fill our hearts with the love of God and man.

Here and now, may every selfish passion and desire be quiet, that by the movement of repentance our souls may be purified.

May we learn patience even through pain; and may the peace of God which passeth understanding keep our thoughts and center our devotion upon Christ Jesus our Lord.

—*Adapted.*

(2) DEDICATION

We thank Thee, LORD, that Thou hast taught us, through thy Son, Jesus Christ, to find our life through losing it.

We bless Thee for the gift of life through Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Before his Cross we bow our heads, and remember that we have not yet resisted unto blood.

We confess with shame that we have magnified our light affliction; we have suffered from love of self and not for love of Thee.

In this solemn hour, when we can but wait while Thou didst suffer, purify our hearts and dedicate us anew to thy purposes. May the Cross of Jesus draw us out of slavery to self, into the freedom of those who have found the liberty

of thy service and who have claimed the joy of fellow-workers with Christ for thy coming Kingdom. Amen.

HOLY WEEK: Saturday

LORD OF LIFE AND DEATH, Father of the Crucified Christ! We adore thy love revealed in Jesus Christ our Lord. In his Cross, we behold thy redeeming mercy. In his sympathy with men, we find thy compassion.

May his wounded feet redeem us from waywardness, and his pierced hands hold us fast to Thee.

Cleanse us of our sins. Reconcile us to Thyself.

—*Adapted, Hunter, Devotional Services.*

THE HARDER LESSONS

ALMIGHTY GOD, who hast shown us, in the life and teaching of thy Son, the true way of blessedness:

Thou hast also shown us, in his suffering and death, the path of duty leading to the cross, and the reward of faithfulness a crown of thorns.

Give us grace to learn these harder lessons.

May we take up our cross and follow Christ in the strength of patience and the constancy of faith.

And may we have such fellowship with him in his sorrow that we may know the secret of his strength and peace, and see, even in our darkest hour of trial and anguish, the shining of the eternal light. Amen.

* * *

SEASONAL VOICES

"He changeth the times and the seasons."

—*Daniel ii, 21.*

* * *

THE WINTER SPORTSMAN

Genesis xxxii, 24-28: "And there wrestled a man with him until the breaking of the day."

Spirit of the wrestler who prevails: "I will not let thee go, except thou bless me." *xxxii, 26.*

Meditation: The wrestler who held on, in spite of his pain, was rewarded with an ampler destiny. *28.*

FACING THE STORM

We thank Thee, LORD, for thy winter wind, that makes us clasp our powers more firmly.

O Thou who sent thine angel to wrestle, through the night, with Jacob of olden time: Thou carest enough for us to fight with us, also, if need be!

We praise Thee for the piercing cold!

Struggle Thou with us, that we may learn to prevail!

Let wind and cold beat upon us and make our hearts warm!

Forbid that we should seek ease in flight; rather may we stand forth to meet Thy challenge.

We rejoice in the artistry of the frost and the gleaming blanket of snow that covers the bosom of Earth!

Thou hast promised, LORD, a crown of life to him that overcometh: give us hearts to welcome thy severer blessings, and in them find the clasp of Thy strong Hand. Amen.

* * *

SPRING

THE RENEWAL OF LIFE, IN NATURE

ALMIGHTY GOD, our Creator and Preserver, we thank Thee for this Spring-time, in which Thou art renewing the face of the earth and quickening all things. Earth and air and sky are full of beauty; our hearts would not be thankless nor our mouths dumb.

We bless Thee, LORD, Thou giver of all good, whose mercy is boundless, whose grace is infinite. Thou who carest for the trees and flowers! ever-living and never-failing Spirit! revive and renew our life, that we may bring forth the fruits of love and peace.

—*Adapted.*

THE UPLIFTED HEART

We thank Thee, O Spirit of Life and Light, for the breath of the morning and the song of birds;

For food and truth, for friendship and laughter, and worship;

For the chance to serve and the right to love.

For all the poetry of life we thank Thee, as it sings and sings, and will not die, through poverty and sorrow, through heart-break and through death.

Set free the music of Thy spirit in our lives, and let it ring forth full and clear, whatever may betide: that so may thy kingdom come, and thy will be done.

THE NEW LIFE, IN CHRIST

Speed in us, O God, the birth of the larger life. Create in us that growing love for the God-like which shall crowd out whatever is unworthy, low, or vain.

Visit us with a compelling passion for service and a love of humanity that shall lift us, irresistibly, above all sordidness of aim or weakness of action.

Give us new aims, broader fellowships, mightier enthusiasms and faiths! May the Christ-life unfold in us, with all its expansive power!

.

May Thy spirit, O Christ, grow in us, strengthening, mellowing, refining our nature, until we are worthy to live. We would enter more fully into the mystery of thy redeeming love, until our hearts are full of thy songs, and our lives are transfigured by thy light.

We ask it in the glorious faith and fellowship of Jesus Christ. Amen.

* * * * *

SUMMER

Matthew vi, 28: "Consider the lilies of the field, how they grow."

Mark iv, 28: "First the blade, then the ear, then the full corn in the ear."

Burbank: "All human life is absolutely dependent upon plant life."

(We have left too far behind the festival note of medieval and ancient times, with the rapture of deliverance from famine which the first-fruits of summer released. It is only an occasional child, to-day, who shows this delight in summer's offerings. A carnival is more acceptable to God than is the dull, dead, undeviating routine of surfeited bodies and thankless hearts.)

PRAYER

REVELATION. PROVISION. RAPTURE.

We thank Thee, LORD, for the summer, Thy festival of growth and fruitfulness:

For the hand that turns the furrow, and the rain
that drenches it;

For the sculpturing of the fruit and the colors of
the flower;

For the lustiness of the corn and the fragrance of
the rose;

And for the faith which leads us forth to add our
husbandry to the promise of thy bounty.

Teach us, LORD, to love aright our Mother Earth, upon
whose bosom we rest and from whom we draw life's sustenance.
May we not consume her gifts in thoughtlessness, nor ravage
her loveliness by our recklessness and waste.

BLESSED EARTH! We touch thee and find our strength
once more! We open our eyes, and see the Infinite Beauty
that proclaims itself from blossom and leaf. We lift up our
hearts in thankfulness, and discover thy Providence in the
rich supply for all our need. We work together with thee,
and find our faith confirmed because things grow.

O THOU GOD OF THE HARVESTS! the
swing of the sower's arm is our prayer to Thee;
the sweep of the mower's scythe is our thanks-
giving to Thee; the feast of grain and fruit is
our glad communion with Thee!

BLESSED BE THY NAME, FOREVER MORE! For
once again Thou hast saved us from hunger and fear of
famine.

Now our barns are full: yet be with us still, Lord, and
save us from emptiness of soul.

For thy Love's sake, Amen.

—*See Ancient Hebrew Religion;*

Ancient Greek Religion;

Demeter; Nature Cults;

History of Festival and Carnival;

Jesus' Parables.

* * *

A VACATION PRAYER

We thank Thee, LORD, for the liberty of the open sky. Free us from bondage to the prison-houses we have made for ourselves. Forgive us if we have traded our heritage in a universe for some few cubic feet in a box.

Restore to us the lost use of our souls and senses, and something of the wildness of bird and beast if we have grown too tame. May no bird-song fall upon our ears in vain! May no flower of the field bloom to dull and unresponsive eyes!

Teach us to hear Thee, see Thee, find Thee, in all the wonder, beauty, law, of Thy universe. Amen.

* * * *

THE POST-VACATION PRAYER

"The test of a good vacation is one's zest for work at the close of it."

The voice of the Lord, speaking out of the whirlwind, to Job: "Gird up now thy loins like a man; for I will demand of thee . . ."

PRAYER: LIFE'S CHALLENGE

For the glad vacation days we thank Thee, O Giver of every good and perfect gift: for the moments by the sea-shore or on the mountains, when Nature's peace and freshness baptized us with new strength.

And now that LIFE'S CHALLENGE comes to us once more, in work or study or battle, give us grace to stand forth, like men, with whole hearts and firm wills, ready for thy utmost call.

So may thy tasks be done and thy kingdom come.

* * * *

AUTUMN

O GOD of the seasons, Thou Giver of days and years, we witness thy providence in the coming of ever new and marvelous times in the hurrying calendar of our lives.

Blessed be thy name for ever and ever, for wisdom and might are thine. Thou changest the times and the seasons. The gifts of the autumn are from thy hand.

For the fruits and colors of the autumn days accept our thanks. And may there be no sadness in our hearts at the departure of summer.

—*Adapted, The Daily Altar, Willett and Morrison.*
Daniel, ii, 20, 21.

HARVEST-HOME

We would come to Thee with songs of joy, as we lay upon thy altar the first-fruits of thy blessing. Thou hast given us daily bread; the golden sheaves that have crowned the fields are the witnesses of thy bounty. Thy bounty, Lord, is beyond our deserving: good measure, pressed down, and shaken together, and running over, Thou hast given us. O may we not receive the gift and forget the Giver!

GOD'S TAPESTRY

The hillsides are clothed with glory as bush and vine and trees press on to meet the sterner summons of frost and snow. Gird us to meet, in like fashion, the challenge of life's utmost issues. May the glory and beauty of the autumn days leave their impress upon us, and abide with us, when leaves have fallen and decayed.

For these things have spoken unto us, that in no time or season hast Thou left us without a witness of Thyself. The seasons pass, but Thou abidest: from everlasting unto everlasting Thou art God.

A PASSING WORLD, BUT AN ABIDING FELLOWSHIP

We bless Thee for the fellowship which here binds our souls more closely to Thee; and for the union with Thyself which makes our human fellowship abide. Enrich our joy in one another, as the days and seasons pass. Give grace and delight to each friendly remembrance. Bring to perfection all that is noble and good in our nature; wither and cast off whatever is small and untrue to the spirit of Christ the Master.

So may thy blessing be our portion, and thy benediction rest upon us, to guide and keep us throughout the days and years that are to come. Amen.

CHINESE NEW YEAR, and
A CHRISTIAN CHRISTMAS

NOTE: As the Chinese New Year draws nigh (so it is said), the good Chinese merchant strives to clear up his outstanding obligations, feeling that the dawn of the New Year must find him solvent or else a man who has "lost his face": a candidate for suicide.

MEDITATION

Christmas closes our year, with a "day of grace" before the New Year dawns. It is a festival of good-will, to remind us that we must be solvent, in terms of good-will—else we face spiritual suicide, on the eve of the approaching year. Time it is, then, to purge from each heart the lurking grudge, and kindle the fires of kindly remembrance.

If I owe a debt of good-will to any man, woman, or child in this universe of God, then let my heart go forth to that one, in love, ere the clock strikes midnight on Christmas Eve.

"Owe no man anything save to love one another."

* * * * *

“THE STUFF THAT MEN ARE MADE OF”

. . .

The deeper formula for man is “The Impossible.” *

. . .

DURING A PERIOD OF UNEMPLOYMENT

MEDITATION

The Value of a Good Front

Reading: Matthew vi, 16. Also:

“During the disastrous retreat of 1813-1814, in the heart of winter, when it had become almost impossible to present any sort of appearance, a general . . . one morning presented himself to Napoleon, in full dress and freshly shaven. Seeing him thus, in the midst of the prevailing demoralization, as elaborately attired as if for parade, the Emperor said: ‘*My general, you are a brave man!*’ ”

—Wagner, “*Simple Life*,” p. 61.

PRAYER

LORD, give me courage to look my best even when I feel the worst.

My pain is great and the wolf is at my door. But help me to show an untroubled face among my fellows.

Direct me to the place where I am needed. Keep me out of the gang that stands before the shut gates. Make me too

* “Nineteenth Century Evolution and After,” Marshall Dawson, p. 20.

proud to sell my brain and muscle in the slave-markets. Show me the power that is my own. Give me the grit to look the world in the face with steady eyes.

O Thou who lovest the strength of men, and whose rewards are for the seeing eye and the pathfinding spirit: inspire me to trust Thee greatly and strike out for myself.*

Save me, O GOD, from the consuming discontent that vents itself on others alone. Give me a burning discontent with myself that will turn my extra fat into splendid energy.

And give me grace to learn the deeper lessons of my own distress. Quicken my sympathy for others who are down. Help me to take part in building the better commonwealth, where good men are no longer crucified between the slacker and the crook.

For the sake of Christ the Crucified. Amen.

* * *

FOUR-WHEEL BRAKES

(America has developed such speed that it has become advisable to put expensive four-wheel brakes on her automobiles. Yet a generation wise enough to buy cars with brakes adequate for both ordinary and emergency stops, does not know God's "danger" signals when it meets them on the road. Reports from every quarter show conclusively that America's training and discipline in the moral "controls" or the "inhibitions" has been overlooked in the general hurry to get to the feeding-grounds and the pleasure-parks.)

PRAYER

LORD, give me sense enough to recognize the gates of hell before I drive through them.

If each eye must have its blind spot, let mine not cover the field of moral vision.

*Read Frank Crane's account of how he started on his greater career. "American Magazine."

LONG-SUFFERING GOD! Thou hast not made man for the feeding-trough and speedway only: restore to me the true consciousness of what I am here for, before it is too late.

Thy mercy is from everlasting unto everlasting to them that fear Thee and keep thy commands. Show me thy paths, Lord, and I will walk in them, unto the end.

For thy love's sake. Amen.

* * *

IN TIME OF STRIKES AND LOCKOUTS

MEDITATION

Cain's Question and God's Answer

"And the Lord said unto Cain, Where is Abel thy brother? And (Cain) said, I know not: Am I my brother's keeper? And (the Lord) said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground."

. . . .

"We being many, are one body. . . ."

—*Gen. ii, 9, 10; Romans xii, 5.*

PRAYER

For the Social Consciousness

For the selfishness that hardens us into cliques and sets us at each other's throats, forgive us, LORD, Thou Father of us all.

Keep from our lips Cain's question, and from our bodies the brand that marked him from his fellows.

Teach all sons of labor that they are brothers of Christ, and all holders of capital that they are trustees for the common good.

And deepen in our hearts the knowledge that Thou art over us all: our Ruler, Judge, Rewarder, and our God. Amen.

BEFORE THE FOOTBALL GAME

THE PLAYER'S PRAYER

GOD give me a strength above my own.

Make me play the game so hard the game will play itself through me.

Help me to forget myself and remember the Team.

And may the best team win!

Amen.

. . .

(Now

watch

me

hit

the

line!)

—*Psychological principle of second sentence pointed out by Wm. James.*

The above prayer is based on the actual habit of a great football player.

THE MENTAL ATHLETE

(The Great Scientist): "I think thy thoughts after Thee, O GOD."

(Habit of the Great Orator): "The truth, however, is, that Pericles himself was very careful what and how he was to speak, insomuch that, whenever he went up to the hustings, he prayed the gods that no one word might unawares slip from him, unsuitable to the matter and the occasion."

—*Plutarch.*

(Advice, to Writers, by American Advertising Specialist):
"Write on your knees."

PRAYER

I thank Thee, Lord, for the gift of a vigorous mind.

I bless Thee for the rapture of energized thought.

I look steadfastly to Thee, O God, and find an unerring aim.

By thy grace I leap clear of the trivial.

Thou hast been good to me, Lord, and granted me Vision:
give me power and patience to Execute.

.

Now consecrate me, and keep me from being a mental snob.
For thy Mercy's sake. Amen.

* * * * *

FOR STIMULUS TO LIVE UP TO MY GREAT CAPACITY *

When Artisans Became Artists

("As then the works grew up, no less stately in size than exquisite in form, the workmen strove to outvie the material and the design with the beauty of their workmanship, yet the most wonderful thing of all was the rapidity of their execution. Undertakings, any one of which singly might have required, they thought, for their completion, several successions and ages of men, were every one of them accomplished in the height and prime of one's man political service. . . . For which reason Pericles' works are especially admired, as having been made quickly, to last long.")—*Plutarch's account of the beautifying of Athens.*

* "My great capacity." Professor James compares the average man to the iceberg, seven-eighths of which is submerged. We use but a fraction of our power. Only one genius out of 200 matures. "We are gods in the chrysalis."

PRAYER

LORD, Master-Workman of Creation! Let me feel the urge of Thy creative spirit.

Let the vision of resplendent Achievement unfold itself before my eyes.

Then give me the diligence of him who ran to obey the impulse of execution, when it stirred.

Give me the energy of him who swung the mallet with fury when the inspiration came.

So may I share the rapture of Creation,
and know the joy of Him who looked upon
his work, when it was done, and saw that
"it was good." Amen.

—Leonardo da Vinci; Michel Angelo; Genesis, chapter i.

FRANKNESS

TWO STEPS IN THE MAKING OF AN EFFECTIVE
LEADER OF MEN

(1)

The Prayer of a Frank Theological Student, for Himself and His Classmates. Reported from "University Life."

LORD, keep us from being shysters. Amen.

(2)

THE PRAYER OF A GRADUATE LEADER

LORD, help me to be frank with myself, but considerate with others.

Teach me how to speak the truth with love.

I would not speak, Lord, simply to be heard, but to win.

Thou knowest, O GOD, the tenderness of men's feelings, and the keenness of my tongue. Thou hast called me to confess my own sins and hide the faults of others.

Forgive me and love me, lest I wound those
whom Thou hast sent me to lead.
For Christ's sake. Amen.

* * * * *

THE FIGHTING SPIRIT

(One of the "Spiritual Exercises" of Ignatius Loyola requires the initiate to see, with his mind's eye, clearly and vividly, the embattled forces of destiny; and then to conceive of himself as Christ's soldier.)

. . .

("Man, the mammal, is a fighting animal and must keep his blood hot or die." *Stratton, "Anger."*)

. . .

II Timothy iv, 7: "I have fought a good fight."

PRAYER: GOD'S SOLDIER

Teach us, good LORD, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward, save that of knowing that we do thy will. Amen.

—*Ignatius Loyola.*

* * *

COMPLETE SELF-CONSECRATION

Take, O LORD, and keep all my liberty, my memory, my understanding, and all my will, whatsoever I have and possess.

Thou hast given all these things to me; to Thee, Lord, I restore them:

All are Thine, dispose of them all according to thy will.

Give me thy love and thy grace; that is enough for me.

—*Ignatius Loyola, "Spiritual Exercises."*

* * * *

THE TRAGEDY OF STRONG SCIENCE AND WEAK RELIGION

ICARUS

A symbol, from mythology, for the present age.

* * *

Reading: (1) The Icarus of Mythology.

Dictionary: Icarus—a son of Dædalus who, while flying from Crete on wings fastened with wax, soared so high that the sun melted the wax, when he fell into the sea.

(2) The Icarus of Science.

"He is the young man in the raccoon coat who drives a sixty-horsepower Rolls-Royce with a dozen cocktails inside him. But then, that young man in the car is a symbol of mankind, riding to destruction in the high-powered car of modern science while intoxicated with . . . superstitions."

—Bertrand Russell, "Icarus."

(3) The Icarus of Biology and Religion.

"Man belongs more to the universe than to the earth. While his body (which is the smallest part of him) inhabits and is confined to the earth, his mind (which is the greater part of him) traces the orbits of stars, weighs and analyzes the sun, and holds communion with the Infinite and Eternal.

"As yet, however, he holds this larger citizenship precariously, as an achievement lately won. Because he has become a 'star treader,' he must feel the steadying hand of God.

"When man breaks his conscious relationship to God, so that his only relationship, felt and acknowledged, is the earth-relationship and the heritage of flesh, he starts spinning down the long spiral of evolution up which mankind has so painfully struggled toward conscious sonship with God."

—"Nineteenth Century Evolution and After," M. Dawson.

PRAYER

LORD, grant us moral power equal to our knowledge, and a love for Thee stronger than the pull of earthly passions.

"Let knowledge grow from more to more; but more of reverence in us dwell; that mind and heart, according well, may make one music as before, but vaster."

* * * *

THE TRAGEDY OF ART THAT SHELTERS THE BEAST

DÆDALUS

A symbol, from mythology, for the present age.*

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Dædalus was "a mythical Greek architect and sculptor, who figures largely in the early legends of Crete and of Athens. He was said to have built the labyrinth for Minos," in the recesses of which the Minotaur (a monster with the head of a bull and the body of a man) waylaid and devoured all who entered, until the beast was at last slain by Theseus, who had been forewarned and provided with a clue for finding his way back into the open air.

MEDITATION

The profound satisfaction of the Artist who creates an environment fit for nurturing the highest form of life: "And God saw everything that he had made, and, behold, it was very good."—Genesis i, 31.

* "Dædalus, or Science and the Future," J. B. S. Haldane. More aptly, this analogy might be, "Art and the Future."

PRAYER

For the skill of the human hand we thank Thee, LORD. May thy rich gift of Art lead us farther from the beast, not deliver us over to it.

After thy work of creation we hear the chant, "And it was good." Mercifully grant that our own creation may shelter no devouring monster.

For the art of the writer we pray Thee, LORD. Save him from pandering to the base and trivial; make him a minister of beauty and truth.

For the art of the musician we thank and praise Thee, LORD. May he not bemire the feet of angels, but lead captive the souls of men through priceless gifts of feeling and imagination.

For the art of the painter, the architect, and sculptor, accept, O GOD, our sacrifice of thanksgiving. Thou hast hung the rainbow in the sky; teach us to rejoice in color and form. But give us victories of the spirit in the stronghold of the senses—that art may be life for us, and not death.

Burn up, in the fires of thy wrath, the work of man's hand and mind that is unworthy, lest leprosy consume us for having fondled it.

Open the dim eyes of men and women, that they may more quickly receive art that is fresh and inspired, and swiftly reject what is false and trite and fatal.

Forbid that the head of a beast should ride upon human shoulders.

Lead us toward the uplands where we may glimpse the exultation of the Master Workman, and know the rapture of thy creation, "when the morning stars sang together, and all the sons of God shouted for joy." —*Job xxxviii, 7.*

BIOLOGY'S "JUDGMENT DAY"

RAGNAROK: THE TWILIGHT OF THE GODS *

Comment: The Norse religion looked forward to "Ragnarok," a great day of final conflict when their gods would march forth to their death. Their gods would have proved victorious, except that each had weakened himself. They dealt many and mighty strokes; but all the valor, strength, and fearlessness of Odin, Thor, and Frey could not stem the tide of defeat. For the hammer of Thor had been plunged into the depths of the ocean and lost; the invincible self-brandishing sword of Frey had been traded off. So the tide of battle bore the Norse gods backward. Before the terrible onrush of the Sons of Muspel, scattering fire, and the jaws of the all-devouring Fenris-Wolf, they yielded and were swallowed up. So ended the Twilight of the Gods.

As "a modern instance," read the recent utterances of the scientists who foresee the imminent extinction of the Nordic blood-strain. For these thinkers, the modern parallel to the "unpardonable sin" of theology is our sin against the germ-plasm of superior race-or-family-strains: for which Nature knows no forgiveness.

PRAYER

LORD, thy great day of trial for the human race approaches ever.

Thou dost overturn and overturn among the peoples, sifting the wheat from the chaff.

Thou hast taught us, O GOD, that Thou dost not respect name or person or race, but searchest ever for valor, goodness, and consecration:

*This symbolic term, together with "Icarus," has been revived by the latest scientific pessimism. Its parallel is found in the biological fear regarding the future of the race, by the Neo-Darwinians; the physical fatalism of the germ-cell theorists.

Keep us, by the mercy of Thy warning and chastisement, from the sin of weakening ourselves.

Recall us; awaken us; if need be, smite and alarm us: but save us from treason against Thyself and the forfeiture of our life-inheritance.

For the sake of Christ the Crucified. Amen.

* * *

TONIC PRAYER-EXERCISE

For Daily Memorizing and Annotation.

COMMENT

Regarding a Certain Need of the Millions Who Ride to Work

The millions who ride to their day of confining office-work, and then ride back again, sometimes suffer from strange pains and discomforts. The unrealized cause is the eye-strain brought on by reading aboard moving vehicles.

The mentally ambitious often handicap themselves because they over-work their eyes and under-develop the imagination and will. The car-riding period ideally lends itself to a brief daily season of directed meditation or silent prayer.

This practice may be built up into life-long habit. It will prove especially rewarding as a bridge across intervals of debility. The power to switch the mind at such times from distressing or destructive thought to invigorating or constructive thought may have a determining effect upon one's health and destiny.

This is not an unsupported theory, but a truth rising from the bed-rock of profitable experience.

* * * * *

PREPARATON FOR SUCCESS IN FRIENDLY RELATIONS (A)

ATTITUDE

Welcoming Friendly Counsel, Human and Divine.

"I counsel thee to take advice, Lodfafner. Thou wilt profit if thou take it."

—*Scandinavian Scriptures.*

PRAYER

We thank Thee, LORD, for friendly counsel and good judgment.

Help us to press on, through knowledge, toward understanding.

Enlarge our hearts and raise the vision of our minds, that we may see life steadily and see it whole.

O send out thy light and thy truth till all men shall see thy glory, and the whole earth shall be full of the knowledge of Thee. Amen.

PREPARATION FOR SUCCESS IN PERSONAL
RELATIONS (B)

ATTITUDE

LIFE'S "GIVE AND TAKE"

We thank Thee, LORD, for the associations in the midst of which Thou hast set us.

We bless Thee for the strength and confidence given us by those who have fellowship with true thoughts and worthy ideals.

May we give and claim such inspiration from this fellowship that rich returns shall follow.

And may the companionship of noble and generous natures enlarge our souls and fit us for thy greater purposes. Amen.

* * *

PREPARATION FOR SUCCESS IN PERSONAL
RELATIONS (C)

ATTITUDE

THE INNER CIRCLE

LORD, protect and bless our friends and kindred, and so fill us with gentleness and kindness that we may dwell in our homes with a perfect heart, and have joy in each other which does not pass away.

Keep us loyal in our friendships. Make us true to all those tender relations in which we have come to see our fellows face to face and know them soul to soul.

May we not be swept away on the winds of passion.

May our love be a pure and sacred flame, lighting and warming our lives, and drawing us closer to Thee who art the Fountain of Life and Love.

* * *

LIFE'S CHIEF NEED

"Who is my friend? I will tell you.

The one who demands the best in me."

Send some one, LORD, to love the best that is in me, and to accept nothing less from me;

To touch me with the searching tenderness of passion for the ideal;

To demand everything of me for my own sake;

To give me so much that I cannot think of myself, and to ask so much that I can keep nothing back;

To console me by making me strong before sorrow comes;

To help me so to live that, while I part with many things by the way, I lose nothing of the gift of life.

—*The Outlook.*

* * *

CHARACTER BUILDING

THE HALL-MARK OF SERVICEABLENESS:

THREE PRAYERS

I. THE MARK OF A SERVICEABLE MIND IS THE
ABILITY TO SEE THE INVISIBLE

READING:

Maeterlinck, "*The Blue Bird*," Act I.

TYLTYL: I can see all that isn't hidden.

THE FAIRY: But you ought to see the rest with as little

doubt! . . . I always carry with me all that is wanted to give new light to dimmed eyes.

II Corinthians iv, 18: "The things which are seen are temporal; but the things which are not seen are eternal."

PRAYER

For the Sense of the Invisible and Eternal

Deepen our lives, O GOD. Break the spell that holds us in bondage to things we touch and see.

Give us that sense of the invisible and eternal which saves us from surrender to the world, and makes us citizens of a universe.

In thy presence, LORD, is fullness of joy. Draw near to our lives, and lift us out of petty triumphs or discouragements into victories ever new.

* * * * *

II. THE MARK OF A SERVICEABLE WILL IS THE
READINESS TO FACE THE DISAGREEABLE

"An action which has once been accomplished, even though most laboriously, is less difficult on its repetition; the third and fourth time the effort it requires becomes still less, and this continues to diminish until it" (the effort of will) "disappears altogether."

"That student who, in spite of his disinclination, makes himself get up and look up a word in the dictionary, who finishes his work in spite of his desire to loaf a little, who reads to the end of a difficult page—he is the man of courage."

—Payot, *The Education of the Will*: pp. 209, 212.

PRAYER

Help us, LORD, to be faithful even in those things which are least interesting to us.

Give us grace to learn Life's harder lessons.

Teach us self-conquest even through pain.

As we dedicate ourselves anew to Thy purposes, may we find the Hidden Name that is promised to him who overcomes.

Amen.

* * * *

III. THE MARKE OF A SERVICEABLE CHARACTER IS THE READINESS TO LEND A HAND

Edward Everett Hale's recipe for a satisfying life:

Look up and not down,
Look out and not in,
Look forward and not back,
And lend a hand.

PRAYER:

For the gift of the friendly hand we pray Thee, LORD.

Grant that we may look all men in the face with the eyes of a brother.

If any one needs us, make us ready to yield our help ungrudgingly:

And may we rejoice that we have it in us to be helpful to our fellow-men.

Inspired by a divine call, may we, with loyal hearts, live the life that waits not to be ministered unto, but to minister.

To it, with all its love, its peace, we would devote our love, our thought, ourselves. *Amen.*

* * *

LIFE IS THE ENERGY OF LOVE

Psalms xlii, 11. "Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God."

"Life, I repeat, is the energy of Love,
Divine or human; exercised in pain,
In strife, or tribulation, and 'ordained,
If so approved and satisfied, to pass
Through shades and silent rest, to endless joy."

—*Browning, "A Death in the Desert."*

PRAYER

O Thou who art the Fountain of Life's Energy:
Grant us strength for the day's work,

A clear mind,
A song in our hearts,
And good will for the journey.

So may we find thy peace which passeth understanding,
And be upheld by thy Sufficient Power. Amen.

* * *

THE STIRRING OF AMBITION

Reading: II Kings vi, 1, 2.

And the sons of the prophets said unto Elisha, Behold, now, the place where we dwell with thee is too cramped for us.

Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell.

And he answered, Go ye.

PRAYER

LORD, forbid that we should rest content while there are heights yet unscaled.

Thou hast planned great things for us; help us to enter, whole-heartedly, into the largeness of thy purposes.

Speed the coming of the day amongst us when every man shall be a builder of that Nobler Structure in which we would gladly live.

For thy kingdom's sake. Amen.

* * *

FOR PERCEPTION

Reading: Isaiah vi, 10.

PRAYER

Grant us, LORD, the gift of perception.

May we not be as those who having eyes, see not, and having ears, hear not.

Awaken us from the stupor that comes from looking long at material things.

Teach us to feel our need of help from Thee, and to seek after it; to know our duty and do it; to find our place and keep it.

For thy Love's sake. Amen.

* * *

"STOUT HEART AND GOOD COURAGE"

"Skookum tum-tum, skookum tillicum": The degree or patent of nobility conferred by the Indians upon Hazard Stevens, returning from his unbelievable ascent of the Mountain of the Great Snow (Tacoma, or "Rainier"). Translation: "You are of stout heart and good courage."

PRAYER

Grant us, LORD, the full possession of our powers, and wisdom to make the right use of them.

Forbid that we should look to others for what we can do for ourselves.

Give us a stout heart and good courage; and when the day is done, unite us with those who have triumphed in the fight for the things that endure.

* * * * *

"THE SECOND WIND"

Reading: Isaiah xl, 28-31.

Hast thou not known? Hast thou not heard? The everlasting God, the Lord, the Creator of the ends of the earth,

fainteth not, neither is weary; there is no searching of his understanding.

He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.

PRAYER

Teach us, LORD, to renew our life by resting upon Thee.

We would feel the strength that rises out of the quiet depths of hearts that know Thee and trust thy law.

Ease the strain of discordant purposes; bind up our scattered aims with ligaments of concord.

Center our vision upon the goal to be won, and grant us increase of power through whole-heartedness.

"The fraction fails; the integer succeeds": give us grace to obey Thee here.

—See Wm. James, *"The Powers of Men."*

* * * *

"MANIFEST DESTINY"

Grant, LORD, that in this Day of Destiny we may go forward.

Show us that next step which shall take us over the threshold of opportunity.

We would rejoice in the energy which Thou hast given us, and find rest in the satisfaction of things undertaken and things done, in harmony with thy will.

* * * *

GOD'S SCHOOL-ROOM

Reading: Ecclesiasticus iv, 11, 12.

Wisdom exalteth her children,
And taketh hold of them that seek her.
He that loveth her loveth life;
And they that seek her early shall be filled
with gladness.

PRAYER

LORD, we come before Thee as Truth-Seekers.
We offer Thee, as our sacrifice, teachable minds.
Quiet the tumult of our passion and desire, that we may hear
thy voice speaking in our souls.
Accept and consecrate the knowledge we gain, and lead us
on through knowledge to Thyself.

* * * *

HARE AND HOUNDS

Reading: Ecclesiasticus iv, 17, 18.

At the first (Wisdom) will walk with him in crooked ways,
And will bring fear and dread upon him,
And torment him with her discipline,
Until she may trust his soul, and try him by her judgments:
Then she will return again the straight way unto him,
And will gladden him, and reveal to him her secrets.

PRAYER: THE RUNNER

Help us, LORD, through every baffling experience, to keep
our eyes fixed on the goal.

Save us from distraction and discouragement.

Give us strength and faith in Thee, that we may run the
race without faltering to the end.

—*I Corinthians ix, 26.*

THE WIZARD'S SECRET OF GOODNESS

II Tim. ii, 15. Proverbs xxii, 29.

Thomas A. Edison: I have been too interested in my work to have time or inclination to violate the moral law.

PRAYER

In all our ways, LORD, we would acknowledge Thee.

Lead us in a plain path; guard us from pitfall and snares.

Give us such an interest in our work that we shall not have time to think of doing wrong.

Crown our labors with well-earned success; or give us, if need be, patience to wait.

And bring us to the close of the day with honor and unashamed. For thy kingdom's sake. Amen.

* * * *

THE WHOLE DESIGN

Reading: Rabbi Ben Ezra.

Consecrate us, LORD, to the quest of the imperishable things.

Teach us how good it is to live and learn; to glimpse the whole design; to enter into the spirit of thy Plan.

* * *

THE PROMISE OF SPRING

We thank Thee, LORD, for the promise of Spring.

Banish the chill of winter from our hearts.

Quicken us to turn with gladness to thy light and love, till all that is within us sings, and we find new life through reaching out our hands with deep desire to Thee. Amen.

* * *

FOR SINCERITY

Help us, LORD, to be honest with ourselves. Give us respect for the tasks put before us. Forbid that we should miss Thy truth through unwillingness to do our own work.

We offer Thee the sacrifice of uncorrupted hearts and diligent hands.

So may we face Thee with clear eyes and rejoice in thy judgments. Amen.

* * *

TOOLS AND THE MAN

References: Poem, "The Thinker." Nehemiah iv, 6.

Plutarch's "Pericles": The beautifying of Athens.

PRAYER

We thank Thee, LORD, that Thou hast given us tools to work with. Give us also a mind to work.

Awaken among us rivalry in well-doing. Admit us to the fellowship of those who build together for the joy of the creation set before them; and grant us the grace of the master-workman who "needeth not to be ashamed." Amen.

* * *

"KNOW YOUR LIMITATIONS"

NOTE: It was a principle of Greek wisdom that one should know his own limitations.

PRAYER

Adjust us to our limitations, LORD; but save us from our indolence.

Deliver us from the dark cave into which many tracks lead, but from which none return: we would not look back upon self when Thou hast claimed us for Christ.

Purge us of falsehood and cowardice; claim us for the things that live in the light: for high honor, and a name that is undefiled.

* * * *

FOR THE PRESERVATION OF PERSONAL FREEDOM

Micah vi, 6-8.

We thank Thee, LORD, for the freedom we enjoy.

Cherish in us those higher loyalties which make liberty secure.

Forbid that we should build prisons for ourselves. We ask no freedom but the freedom to do right.

In thy service, LORD, is perfect liberty. Amen.

* * * *

FOR PERSONAL CONSECRATION

II Timothy i, 9: Moffatt.

We thank Thee, LORD, for the great privilege of becoming fellow-workers with thyself.

By thy power, which has saved us and called us to a life of consecration, help us so to lend ourselves to thy purposes that we may each have a part in bringing, upon earth, thy kingdom of righteousness and love.

And thine be the glory and the praise, not of our lips alone, but of our 'transfigured lives. Amen.

* * *

VOICES OF THE RACE (ETHNIC PRAYERS)

COMMENT

Jesus said: "I have other sheep, which are not of this fold."
—*John x, 16.*

The mind of the Twentieth Century hungers for His inclusive spirit.

"He drew a circle that shut me out,
Infidel, heretic, a thing to flout.
But Love and I had the wit to win;
We drew a circle that took him in."

—*Edwin Markham.*

* * *

MOUNTAINEER

Listen, Old Man! Listen, Sun!

Listen, All-Above-People!

Give to all mountaineer people full life.

Make their bodies strong to enjoy the Great Outdoors which
their spirits crave.

Old Man, give them strong legs and sure feet. Help them
to hear the Great Spirit speaking in the mountain tops.

—*Chief Eagle Calf.*

* * *

PRAYER OF THE NAVAJO INDIAN TO THE MOUNTAIN SPIRIT

LORD of the Mountain

Reared within the Mountain,

Young man, Chieftain,

Hear a young man's prayer!

Hear a prayer for cleanness.

Keeper of the strong rain,
Drumming on the mountain;
Lord of the small rain,
That restores the earth in newness;
Keeper of the clean rain,
Hear a prayer for wholeness.

Young man, Chieftain,
Hear a prayer for fleetness.
Keeper of the deer's ways,
Reared among the eagles,
Clear my feet of slothness.

Keeper of the paths of men,
Hear a prayer for straightness.
Hear a prayer for courage.

Lord of the thin peaks,
Reared among the thunders;
Keeper of the headlands,
Holding up the harvest,
Keeper of the strong rocks,
Hear a prayer for staunchness.

Young man, Chieftain,
Spirit of the Mountain!

—*Interpreter unknown.*

* * *

CAMP-FIRE RELIGION

THE BLESSING UPON HIM WHO TENDS THE FIRE.—
FROM THE RELIGION OF THE ZOROASTRIANS
WHO REVERENCE FIRE

PRAYER

Thanks be unto Thee, LORD, for this bounteous Fire, the
swift-driving charioteer.

And if this man who passes brings it wood, chosen with care, then afterward Ahura Mazda's * Fire will bless him, contented, not offended, and in its satisfaction saying thus:

"May an active mind go with thee, and an active soul as well. As a blest soul mayst thou live through thy life, the nights which thou shalt live."

This is the blessing of the Fire for him who brings it wood well dried, sought out for burning, purified with the earnest blessing of the sacred ritual truth.

* * * *

FOR A JUST AND FRIENDLY LIFE

Prayer of a late Ionic Platonist (Greek), of uncertain date (prior to the fourth century A.D.), Mullach, "Fragmenta Philosophorum," iii. 7, from Stob. *Flor.* i, 85, quoted by Gilbert Murray, "Four Stages of Greek Religion," pp. 182-183.

PRAYER

May I be no man's enemy; and may I be the friend of that which is eternal and abides.

May I never quarrel with those nearest to me; and if I do, may I be reconciled quickly.

May I never devise evil against any man; if any devise evil against me, may I escape uninjured and without the need of hurting him.

May I love, seek, and attain only that which is good. May I wish for all men's happiness and envy none. May I never rejoice in the ill-fortune of one who has wronged me. . . .

When I have done or said what is wrong, may I never wait for the rebuke of others, but always rebuke myself until I make amends. . . .

May I win no victory that harms either me or my opponent. . . .

May I reconcile friends who are wroth with one another.

* The Supreme Good Spirit.

May I, to the extent of my power, give all needful help to my friends and to all who are in want.

May I never fail a friend in danger.

When visiting those in grief may I be able by gentle and healing words to soften their pain. . . .

May I respect myself. . . .

May I always keep tame that which rages within me. . . .

May I accustom myself to be gentle, and never be angry with people because of circumstances.

May I never discuss who is wicked and what wicked things he has done, but know good men and follow in their footsteps.

* * * * *

THE CLEANSING OF THE TONGUE WITH HONEY

NOTE: One of the old religions with which Christianity struggled for world-conquest was Mithraism. Among its ceremonies, or mysteries, were the Taurobolium, or Baptism of Valor in the blood of a bull, and the Cleansing of the Tongue with Honey, or the infusion of sweetness. These two symbolic rites suggest to us the union of strength with sweetness.

The soldier must needs make friends, or it will fare badly with him in the day of battle.

PRAYER

Infuse friendship into our words, O GOD.

Enthroned in our hearts the Law of Kindly Speech. Grant us the large thoughts and noble words of thy servant of old whose lips were kissed by honey-bees.

Free us from the dark dominion of bitterness and hate. Forgive us for that harsh and bitter word which passed the barrier of our lips, wounding another's life and shriveling our own soul.

We thank Thee, LORD, for every kind word that has blessed our way and made flowers bloom in hardest paths. Whatever else of blessing Thou mayst withhold, grant us the grace of being kind.

So may thy world rejoice!

* * * * *

MORNING AND EVENING

(The rising of the sun and its setting have from time immemorial stirred the religious feelings of mankind. There are those to whom a colorful sunrise or sunset is "a letter from God.")

PRAYER

ETERNAL GOD, who hast neither dawn nor evening, yet sendest us alternate mercies of the darkness and the day; there is no light but thine, without, within.

As Thou liftest the curtain of night from our abodes, take also the veil from all our hearts.

Rise with thy morning upon our souls; quicken all our labor and our prayer; and though all else declines, let the noontide of thy grace and peace remain.

May we walk, while it is yet day, in the steps of Him who, with fewest hours, finished thy divinest work. Amen.

—Partly from Isaac Ogden Rankin, "Closet and Altar," by permission of the Pilgrim Press.

* * * * *

SUNRISE

O GOD, Who hast folded back the mantle of the night to clothe us in the golden glory of the day: Chase from our hearts all dark thoughts, and make us glad with the brightness of hope, that we may effectively aspire to Virtue that beckons us on, through Jesus Christ our Lord. Amen.

—Ancient collect, modified.

. . .

Glory to Thee, Father of Earth and Heaven!

All-conscious presence of the Universe!

Nature's vast ever-acting energy!

—Coleridge.

* * * *

EVENING: SUNDAY

LORD, we lift up our souls to Thee in the awe of the even-tide. Above the tree-tops hang the heavens in their glory, but above the stars art Thou and the eternal silence.

We rejoice that in the quiet of thy day of rest our spirits have been attuned to the melodies of thy beauty. We bless Thee for every word of solemn truth which has entered our souls, for every touch of loving hand that has comforted us, for every opportunity we have had to speak a helpful word.

Forgive us if any hours have been wasted on profitless things that have brought us no satisfaction, or if we have dragged our dusty cares into thy sacred day and made the holy common.

We pray for thy blessing on all who have come near to us this day, on all who have brought us strength, on all who are sad and hungry for Thee, on all thy great humanity in its sin and beauty.

We bless Thee that we are set amid this rich brotherhood of kindred life with its mysterious power to quicken and uplift. Make us eager to pay the due price for what we get by putting forth our own life in wholesome good-will and by bearing cheerily the troubles that go with all our joys.

Above all we thank Thee for those who share our higher life, the comrades of our better self, in whose fellowship we break the mystic bread of life and feel the glow of thy wonderful presence. But Thou, Lord, art a nearer and dearer companion to our souls than even our best friends can be: go with us as we face the tasks of a newly begun week.

Help us to heed all the judgments of men, and patiently to

gather the truth they hold; but teach us still to test them by the words and spirit of the One who alone is our Master.

As Thou art ever pouring out thy life in sacrificial father-love, may we accept the eternal law of the Cross and give ourselves to Thee and to all men.

We praise Thee for Jesus Christ, whose life has revealed to us this faith and law, and we rejoice that He has become the first-born among many brethren. Grant that in us, too, the faith in thy fatherhood may shine through our life with such persuasive beauty that some who still creep in the dusk of fear may stand erect as free sons of God.

—*From Prayers of Walter Rauschenbusch. Arranged by Dr. W. F. Badé. By permission of Pilgrim Press. See "Prayers of the Social Awakening," Rauschenbusch.*

* * *

VESPERS

THANKFULNESS

(*Chiefly Martineau. At times "adapted."*)

O LORD GOD, Father of Mercies, in whom is no variable-ness nor shadow of turning, from whom cometh every good and perfect gift:

We offer Thee most earnest and humble thanks for the gifts of nature and of grace, the support of every moment, and the comforts of every day. We beseech Thee to fill our hearts with thy praise, that our thankfulness to Thee may be as great as our needs, and that thy grace may so strengthen our purposes that our lives may be a thank-offering to Thee.

CONFESSION

HOLY LORD GOD, look upon us according to our deep needs, and not our poor deservings.

When Thou art near, we are weary of our selfish desires, our faithless cares, our unresisted temptations.

Wasted moments and bitter words and vain ambitions rise in judgment against us: we lay at thy feet with shame the vows we have not kept, and the sorrows we have not sanctified.

Chasten us with thy rebuke, seek us with thy pity, recall us by thy grace, ere we are quite estranged from Thee.

Fill us with patient tenderness for others, seeing that we also are in the same case before Thee. Make us ready to help, and quick to forgive.

Confirm every grace, compose every fear, by a steady trust in thine eternal wisdom.

Thou art our Rock: we rest on Thee.

ILLUMINATION
ORIENTATION
CONSECRATION

O LORD OUR GOD, who turnest into morning the shadows of night, grant that we may be children of the light and of the day.

Let the sun of thy righteousness shine in our hearts. Enlighten our reason, make clear our conscience, and purify our affections.

We give ourselves to Thee this day, beseeching Thee so to rule and govern us by thy spirit that faithless distrust and all evil thoughts may be driven from our minds; that we may walk with joy in the light of thy countenance and in the strength of thy salvation.

CONSOLATION
GUARDIANSHIP

O LORD GOD, the day is thine, the night also is thine. The darkness and the light are both alike to Thee. Soothe our troubled thoughts and breathe thy peace into our restless hearts. May thy invisible presence watch over us, and in the light of a new day may we arise to bless thee for thy sheltering care.

. . .

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. *Amen.*

(END OF FIRST CYCLE)

(SECOND CYCLE) THE CONSTANT GOD AND HIS
CHANGING WORLD

O GOD, THE FATHER OF LIGHTS, in whom is no variableness nor shadow of turning, from whom cometh every good and perfect gift, help us so to live in thy peace that even the night shall be light about us.

O Thou who dost neither slumber nor sleep, and who givest thine angels charge over us to keep us in all our ways, send out thy light and thy truth till all men shall see thy glory, and the whole earth shall be full of the knowledge of Thee.

THE CONSECRATING PRESENCE OF GOD

ETERNAL GOD, who dost commit to us the swift and solemn trust of life: lay to rest, by the persuasion of thy spirit, the resistance of our passion, indolence, and fear.

Waken us to the instant claims of thy true will. May we wait for no to-morrow, but yield our hearts to thee this day.

Consecrate with thy presence the way our feet must go, and the humblest work will shine and the roughest places be made plain.

Lift us above unrighteous anger and mistrust into faith and hope and charity, by a simple and steadfast reliance on thy sure will:

That so we may be patient under disappointment, modest in our time of victory, ready for danger, and serene in death, confident of thine everlasting love and care.

GOD, THE UNITY OF THE DAY

O GOD, the King Eternal, who dividest the day from the darkness, and turnest the shadow of death into the morning:

Drive far from us all wrong desires, incline our hearts to keep thy law, and guide our feet into the way of peace, that having done thy will with cheerfulness while it was day, we may, when the night comes, rejoice to give Thee thanks.

—*Vincent.*

GOD-GIVEN REST

O GOD, who givest us these quiet moments of thought and prayer: we thank Thee for the rest which Thou hast granted us, and the peace which Thou hast breathed into our souls this day. As the shadows of evening gather, we commend our spirits to Thy care. And when the morning calls us forth again to serve Thee, may thy love renew the blessing we have sought from Thee this hour.

So, O Lord, in new strength for toil, and a holier spirit of devotion to thy will, may we receive thy merciful answer to our prayers.

.

And thine be the glory and the praise, not of our lips alone, but of our transfigured lives.

.

And now may the peace of God, which passeth understanding, that peace which the world can neither give nor take away, be with us all, and abide in our hearts forevermore. *Amen.*

* * * * *

(THIRD CYCLE) INTERCESSION—COMMEMORATION

O THOU who hast compassed all the pathway of our lives: we thank Thee that thy providence abides through every change.

Thou dost cheer the loneliest lot with the comfort of thy presence; and we can only bless Thee for thine unfailing care.

Into thine eternity Thou hast called us, and set us in the midst of purposes we cannot measure. But we would thank Thee for the good we know, and pray that Thou wilt teach us patience till Thou send more light.

INTERCESSION *

ALMIGHTY GOD, in whom all souls live now and evermore, the God not of the dead but of the living:

We bless Thee for all those who have faithfully lived and peacefully die, and whose truth and beauty are even now in our hearts.

May we be assured that they who are absent from us have found a more perfect rest in Thee, and the crown of an unfading life.

By pastures green and by quiet waters, into higher life and service Thou wilt lead them, O Thou Eternal Lover of souls.

Cherish and bless them, we pray Thee, and give us great peace and hope as we think of them in this still hour. Take the veil from our hearts, and join us in one communion with all thy saints on earth and in the Life Beyond:

Through Jesus Christ our Lord. Amen.

FOR CONSECRATION

O SOURCE OF LIFE AND STRENGTH! Many of thy mercies do we plainly see, and we believe in a boundless store beyond.

No morning stars that sing together can have deeper call than we for grateful joy.

Thou hast given us a life of high vocation, and thine own breathing in our hearts interprets for us its sacred opportunities.

Thou hast cheered the way with many dear affections, and glimpses of solemn beauty and everlasting truth:

Not a cloud of sorrow, but Thou hast touched with glory; not a dusty atmosphere of care, but thy light shines through!

And, lest our spirits should fail before thine unattainable

*The Jewish ritual makes notable use of a congregational service of intercession for the departed. The "non-liturgical" Christian churches have begun to reconsider the omission of this note from their public worship.

perfection, Thou hast set us in the train of thy heroes and saints who have learned to take up the cross of sacrifice.

Let the time past suffice to have wrought our own will, and now make us consecrate to thine.

—*Adapted. James Martineau.*

“THE GOODLY COMPANY”

ETERNAL GOD, our dwelling-place in all generations: we would renew in this hour all fair and noble memories, all high and holy traditions of the days that are no more.

Thou art the source of all truth and beauty. Thine is the wisdom of the seer, and the saint's purity; thine the light that shineth in the eyes of the holy prophets; thine the love that filleth every generous heart, and thine the reverence and aspiration of every prayerful spirit.

We bless Thee for all true and righteous souls who have revealed Thee to men, and who in their generation witnessed a good confession for the welfare of the world.

. . . .

O GOD, before whose face the generations rise and pass away: age after age the living seek thee, and find that of thy faithfulness there is no end.

Our fathers in their pilgrimage walked by thy guidance and rested on thy compassion. Still to their children be thou the cloud by day, the fire by night, leading us ever onward in thy paths.

Where but in Thee have we a refuge from the storm or shadow from the heat of life? In our manifold temptations, Thou alone knowest and art ever near; in sorrow, thy pity revives the fainting soul; in our prosperity and ease, it is thy spirit only that can save us from vanity and pride.

*O THOU SOLE SOURCE OF PEACE AND
RIGHTEOUSNESS*, take now the veil from every heart, and join us in one communion with thy heroes

and saints who have trusted in thee and were not ashamed. Not of our worthiness, but of thy tender mercy, hear our prayer.

* * * *

O LORD GOD, the day is thine, the night also is thine. The darkness and the light are both alike to Thee. Soothe our troubled thoughts and breathe thy peace into our restless hearts.

May thy Invisible Presence watch over us, and in the light of a new day may we arise to bless thee for thy sheltering care.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. Amen.

THE ORGANIZATION OF PUBLIC WORSHIP

The Elements of Personal Prayer
and
Public Worship.

THE CALL TO PRAYER: ANTIPHONAL

Minister: The LORD be with you.

Answer: And with thy spirit.

Minister: Let us pray.

ALL KNEELING.

O LORD, show thy mercy upon us.

Answer: And grant us thy salvation.

Minister: O GOD, make clean our hearts within us.

Answer: And take not thy Holy Spirit from us.

THEN SHALL FOLLOW THE COLLECT OF THE DAY. Etc.

—*Book of Common Prayer. Avoid paraphrases of this Master-piece.*

* * * * *

OPENING SENTENCES

O magnify the Lord with me, and let us exalt his name together.

Enter into his gates with thanksgiving, and into his courts with praise.

—*Ps. xxxiv, 3. Ps. c, 4.*

. . . .

Serve the Lord with gladness; come before his presence with singing.

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

—*Psalm c, 2, 5.*

.

O send out thy light and thy truth; let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

Then will I go unto the altar of God, unto God my exceeding joy.

—*Psalm xliii, 3, 4.*

.

O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing.

—*Psalm cvii, 15, 22.*

.

O give thanks unto the Lord, for he is good: for his mercy endureth forever.

He satisfieth the longing soul, and filleth the hungry soul with goodness.

—*Psalm cvii, 1, 9.*

.

I was glad when they said unto me,

Let us go into the house of the Lord.

—*Psalm cxii, 1.*

.

Bless the Lord, O my soul,
And all that is within me, bless his holy name.

Bless the Lord, O my soul,
And forget not all his benefits.

—*Psalm ciii, 1.*

Wherewith shall I come before the Lord,
And bow myself before the high God? . . .

He hath showed thee, O man, what is good:
And what doth the Lord require of thee but
to do justly, to love mercy,
and to walk humbly with thy God?

—*Micah vi, 6-8.*

.

THE LORD'S PRAYER

OUR FATHER, who art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done, on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation; but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
forever. Amen.

* * * *

INVOCATIONS

The opening note of public worship is of supreme importance. Its rightness of pitch and color calls for spiritual vision linked to consummate art.

GOD'S MINSTRELS

NOTE: St. Francis of Assisi, the world's best-loved saint, liked to call himself and his band "jongleurs"—minstrels. (*Sabatier.*)

O GOD, we are thy children; make us thy Master-singers too.

Sweep with the touch of thy love our heartstrings, and awaken all the harmonies that slumber there.

Into this thy kindergarten of souls Thou dost call us,

To work and play, to love and worship:

Help us to look up, lift up, and be glad.

So may thy world rejoice.

Amen.

LIGHT-BEARERS

O LORD, who hast bidden the light to shine out of darkness, accept in thine endless mercy our worship and thanksgiving.

Make us to be children of the light and of the day.

Remember, Lord, thy whole church, all our brethren, by land or sea, or wherever they now are in thy vast kingdom, who stand in need of thy help. Pour upon them the riches of thy mercy, that they may praise thy name, through Jesus Christ our Lord. Amen.

THE OPEN WINDOW

SPIRIT OF TRUTH AND LOVE, "Open wide the window of our minds, and fill us full of light; open wide the door of our hearts, that we may receive Thee with all our powers of adoration and of love."

Lord us and thy love and presence us for ever sustain.
May thy wisdom guide our lives and thy love possess our hearts. Amen

TRANQUILLITY

MAY THY TRANQUILLITY, O LORD, be shed amongst us, and thy peace to abide in our hearts.

May our souls perceive thy truth and see thy Cross be the guardian of our souls.

Account us worthy, O Lord, with thy holiness which is of thee, to offer unto thee, of thy grace a memorial sacrifice.
Through Jesus Christ our Lord.

"THE WAY, THE TRUTH, AND THE LIGHT"

O THOU who art the way, the truth and the light,

Lead us in thy paths.

Illumine us by thy spirit.

Show forth thy truth in our lives.

Till the whole earth shall be full of the knowledge of thee, and all men shall see thy glory.

GUARDIAN SPIRITS

. . . O ETERNAL LIGHT, shine in our hearts:

Eternal Goodness, deliver us from evil;

Eternal Power, be thou our support;

Eternal Wisdom, scatter our ignorance;

Eternal Pity, have mercy upon us.

Grant that with all our heart, and mind, and strength, we may evermore seek thy face; and finally bring us, by thine infinite mercy, to thy holy presence, through Jesus Christ our Lord. Amen.

THE GRACE OF A CONTRITE HEART

O THOU who art ever more ready to hear than we to pray, and from whom nothing hides us but the veil of an impure mind:

Grant us now, we pray Thee, the grace of a pure and contrite heart, that for a little while we may rise above the haste and press of life, and commune with thee in spirit and in truth.

"ENLARGE OUR MINDS"

O GOD, light of the minds that see Thee, strength of the thoughts that seek Thee, enlarge our minds and raise the vision of our hearts, that with swift wings of thought our spirits may reach Thee, the eternal wisdom, who art from everlasting to everlasting,

Through Jesus Christ our Lord. Amen.

WORDS AND SPIRIT

GOD OF GRACE AND LOVE, we lift up our hearts to Thee, and seek the communion of thy holy Spirit. Make us conscious of thy presence now, and so inspire and strengthen us by this hour of worship, that all our thoughts and actions may be more in harmony with thy perfect will.

We come to thee with words; give us also that *sincere spirit* which shall lead us onward to the discovery of thy revelations, and to growth into lives of grace and power. Amen.

"INFINITE HEART"

INFINITE HEART, we would draw near to Thee because we need Thee, and love Thee, more than any gifts thou canst bestow.

Grant us now to feel "my greatness flowing around our incompleteness," and "round our restlessness (thy) rest."

SUNLIGHT AND STARLIGHT

LORD of the Sunlight,
Lord of the Starlight,
Lord of the Seasons:
Teach me to know
How best to love Thee,
How best to serve Thee,
Mid summer's flowers
Or winter's snow.

—*Unknown.*

DEVOTIONAL ENTHUSIASM

Spirit of Light and Truth and Love, open the door of our understanding, and open the door of our hearts. Bring forth into life every grateful thought, every divine affection; and fill us this day with true devotion to Thee.

May we know how to call Thee FATHER, from the voice that is within our hearts. May we know how to thank Thee, how to rejoice in Thee, how to express our gladness and every feeling which comes from our heart toward Thee.

Guide us in the reading of Thy word. Draw near us as we seek Thee in prayer. And bless us in the fellowship of song, as we join our voices in the chorus of the innumerable host that praises Thee this day.

—*Adapted: after H. W. Beecher.*

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COLLECTS AND PRAYERS

NOTE: A "collect" is a short, condensed prayer, containing a petition mainly "for one grace or blessing." The term, as used in "Prayer that Prevails," means a short, compact prayer, usually taken, in substance, from the liturgies of the Church. One who repeats a "collect" joins himself, by that act, to the multitudes who have done so, in times past. Thus he escapes from provincialism in worship.

AFTER THE READING OF SCRIPTURE

BLESSED LORD, who hast caused all holy scriptures to be written for our learning:

Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy Holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Savior Jesus Christ. Amen.

FOR RELIGIOUS INSTRUCTION

MEDITATION

"The flowers are what we keep alive with difficulty; the weeds are what conquer us."

"The mind that has not trained itself to the hard discipline of reasonableness and honesty, will, as soon as its devils are cast out, proceed to fill itself with their relations."

"Keep thy heart with all diligence, for out of it are the issues of life."

PRAYER

O ALMIGHTY GOD, who makest us both to will and to do what is pleasing in thy sight:

Inspire and guide, by thy Holy Spirit, those entrusted with the work of education.

Enable us wisely to instruct the minds of thy children;

implant in their hearts the will to learn; grant them a love of thy Gospel and a desire to bring others to the knowledge of Thee, through thy beloved Son:

That many may be brought out of darkness into the liberty of the children of God.

For thy Kingdom's sake. Amen.

—*Adapted.*

FOR THE WORK, AND THE FELLOW-WORKERS

We give Thee thanks, LORD, for the work to which Thou hast called us; and for our fellowship, in that work, with Thee, with one another, and with all those who devote to it time, thought, resources, prayer and life.

We offer ourselves anew for thy service, and ask thy blessing upon all who are engaged in it and upon all for whose benefit it is undertaken.

For Christ's sake. Amen.

—*Adapted.*

FOR THE COMING OF GOD'S KINGDOM

O THOU whose eye is over all the children of men, and who hast called them, by the Prince of Peace, into thy Kingdom:

Send forth His spirit speedily into the dark places of guilt and suffering. May it reach the heart of every oppression. Let it still the noise of our strife and the tumult of the people, carry faith to the doubting, hope to the fearful, strength to the weak, light to those who mourn, and more and more increase the pure in heart who see and know Thee. Amen.

—*Adapted.*

THE IMPARTING OF THE DIVINE LIFE

Mingle, LORD, our humanity with thy divinity, thy greatness with our humility, and our humility with thy greatness.

In this hour and evermore grant us the gift of thy Holy Spirit, and reveal in our lives the mystery of Christ in us, the hope of glory. For thy Love's sake. Amen.

—*Lit. of St. Gregory; Adapted.*

A COLLECT FOR PEACE

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom;

Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defense, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

A COLLECT FOR GRACE

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day;

Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord. Amen.

—*Book of Common Prayer.*

FOR GRACE TO SPEAK THE TRUTH IN LOVE

O GOD, whose kingdom cometh in spirit and in power, and who sendest thy word like the dew that falleth silently upon the earth:

Grant that all who contend for the faith which Thou hast given them may never injure it by clamor and impatience, but, speaking the truth in love, may so present it that it may be loved, and that men may see in it thy goodness and thy beauty.

CONCLUDING COLLECT

ALMIGHTY GOD, who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise that where two or three are gathered together in thy name thou wilt grant their requests; fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

—*Book of Common Prayer.*

THE ACCEPTABLE OFFERING

O COME, let us worship and bow down, let us kneel before the Lord our Maker. And let the words of our mouths and the meditation of our hearts be acceptable in thy sight, O Lord, our Strength and our Redeemer.

“MAKE CLEAN OUR HEARTS WITHIN US”

O THOU who listenest more to our hearts than to our words:

Grant that we may bring in our hearts to Thee an offering of penitence if not of purity; of love, if not of holiness; of teachableness, if not of wisdom.

And if our hands are empty of the fruit of well-doing in the days that are past, then awaken in us the intent of earnest obedience for the time that is to come.

Lead us in thy paths, and keep us ever in thine unfailing love. Ame

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Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire,
That trembles in the breast.
O thou by whom we come to God,—
The life, the truth, the way,—
The path of prayer thyself hast trod,
Lord, teach us how to pray.

—*James Montgomery.*

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THE BODY POLITIC

THE SOVEREIGNTY OF GOD

O GOD, the protector of all that trust in Thee, without whom nothing is strong, nothing is holy:

Increase and multiply upon us thy mercy; that, Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake, our Lord. Amen.

FOR AMERICA

We thank Thee, LORD, for America, our home. We bless Thee for the liberty, the opportunity, and the abundance we share.

But above all we praise Thee for the traditions which have made our country great, and for the patriots who have laid the foundations through faith, courage, and self-sacrifice. Teach us, in our own day, the meaning of citizenship. For thy Kingdom's sake.

FOR OUR COMMUNITY

O GOD, OUR FATHER, We bring before Thee our community, upon whose bosom we live. Bless our institutions: school, church, library, and firesides of fellowship. Prosper all truth, beauty, art, and good workmanship found among us. Bless our public servants, especially those who teach the young, those who heal the sick, and all who have authority under the law. And grant that we may build, not for to-day only, but also for to-morrow.

Suggested by prayer of Vaughn Dabney.

FOR DELIVERANCE FROM NATIONAL SINS

LORD GOD ALMIGHTY, defend our land, we beseech Thee, from the secret power and the open shame of national sins. From all dishonesty and civic corruption; from vain-

glory and selfish luxury; from cruelty and the spirit of violence; from covetousness, impurity, and intemperance, Lord, deliver us and our children, and our children's children. Through Jesus Christ. Amen.

—*Condensed: Book of Common Prayer.*

FOR LOYALTY, GOD BLESS OUR NATIVE LAND

Grant us Thy gift of loyalty. For our homes give us love and obedience; for our country, sacrifice and service; for our Church, reverence and devotion; and in everything make us true to Thee: through thy Son, our Savior, Jesus Christ.

Bless our land, we pray Thee. May there be amongst us all health and righteousness, and thanksgiving to Thee.

—*Prayers of the Advent Call.*

Guide us in our counsels. Save us from blinding passions and narrowing selfishness. Inspire us to seek those things which are for the good of all. Claim us for thy sacred purposes, and grant that in our faithfulness the Right may be established, and thy will be done. For thy kingdom's sake. Amen.

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FOR AN UNDIVIDED MIND

O ALMIGHTY GOD, from whom every good prayer cometh, and who pourest out on all who desire it the spirit of grace and supplication:

Deliver us, when we draw near to Thee, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship Thee in spirit and in truth.

Through Jesus Christ our Lord. Amen.

—*William Bright, Adapted.*

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SUPPLICATION: THE NATION AND THE WORLD

O THOU who hast made of one blood all nations of men, to dwell in the unity of the spirit which is the bond of peace:

Amid diversities of race and calling enable us to trust the saving plan of thy Kingdom, in the working out of which Thou dost give to each generation its appointed share.

AMERICA (*United by the Ideal*)

Bless, O GOD, this nation which our fathers founded on a new continent. Make America a true democracy, a land where each man's right shall be every man's privilege. Make the divine fatherhood our foundation, and human brotherhood our law, that so with high hopes tempered by charity, we may know ourselves as one family in Thee.

PUBLIC SPIRIT

Revive in us and in all the people of this land a spirit of devotion to the common good. Keep us from indifference, from selfish indulgence and impurity, and from all corruption of civil government and the high citizenship committed to us. Make us an influence for good among all nations.

THE WORLD FELLOWSHIP

Join us in one fellowship with those who seek to make firm and sure thy Kingdom upon the earth. By the charity of our temper and thoughts, and the energy of our lives, may we show forth the good news of Christ, and reveal thy redeeming grace. In Thee we live; to fall from Thee is death. Cleanse us of folly and pride; redeem us from destruction. O send out thy light and thy truth till all men shall see thy glory, and the whole earth shall be full of the knowledge of Thee.

Now unto Him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy,

To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

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“THOU, LORD, SEEST ME”

ALMIGHTY GOD, unto whom all hearts are open, all desires known, and from whom no secrets are hid:

Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love Thee, and worthily magnify thy holy name:

Through Christ our Lord. Amen.

“A GENERAL CONFESSION”

ALMIGHTY and most merciful Father; we have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us.

But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou those, O God, who confess their faults. Restore Thou those who are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord.

And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy name. Amen.

—*Book of Common Prayer.*

“FOR ALL SORTS AND CONDITIONS OF MEN”

O GOD, the Creator and Preserver of all mankind, we humbly beseech Thee for all sorts and conditions of men; that Thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations.

More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.

Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate;

(especially those for whom our prayers are desired;)

that it may please Thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions.

And this we beg for Jesus Christ's sake. Amen.

A GENERAL THANKSGIVING

ALMIGHTY GOD, Father of all mercies, we, thine unworthy servants, do give Thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men;

(particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.)

We bless Thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory.

And, we beseech Thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and

that we show forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service, and by walking before Thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honor and glory, world without end. Amen.

—*Book of Common Prayer.*

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THE GOODLY HERITAGE

ALMIGHTY GOD, who hast given us this good land for our heritage, help us always to prove ourselves a people mindful of thy favor, glad to do thy will.

Bless our land with honorable industry, sound learning, and pure manners.

Save us from violence, discord and confusion; from pride and arrogance, and from every evil way.

Defend our liberties; preserve our unity; weld into a happy people the multitudes brought here from many and distant lands.

Bestow the spirit of wisdom upon those to whom in thy name we entrust the authority of government; to the end that there be justice and peace at home, and that through obedience to thy law we show forth thy praise among the nations of the earth.

In the time of prosperity fill our hearts with thankfulness, and in the day of trouble let not our trust in Thee fail.

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O Thou who art Ruler of the Universe, look with favor upon thy servant the President of the United States, and all others in authority. Incline their hearts to walk in thy way. Give them strength to uphold the law, promote the national prosperity, and secure peace, liberty, and safety to thy people: that through this nation all the people of the world may be blessed.

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LORD, Thou art the eternal order of the universe. Thou hast set thy law upon the heavens and would implant it in our hearts. Thy finger traces the enduring commandment. We beseech Thee for the men who are set to make and interpret the laws of our nation. Inspire and strengthen them to lift our human law toward the level of thy truth and justice. Cherish in them undying devotion to Thy "law of liberty, whose service is perfect freedom."

Thy judgments, LORD, are true and righteous altogether. Give unto those who hold the scales of human judgment the larger vision of thy reign of law. Grant that justice may be administered without fear or favor, yet with understanding and sympathy. Deepen our respect for law through reverence to those who give judgment uprightly. So may those who strive be reconciled to one another, and the foundations of freedom abide.

-Adapted. George L. Lock.

Now unto Him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy,

To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

* * *

"IN ALL OUR DOINGS"

DIRECT us, O LORD, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify thy Holy Name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.

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PEACE AMID CONFLICT

GIVE US GRACE, O GOD, to keep our hearts and minds at peace amid all the labors and conflicts of our lives.

May thy felt presence within our souls lay our cares to rest, give comfort in the time of trial, and strength to obey every call of duty.

We would go forth with thy hand laid upon us, and with the light of thy love shining on our path. Amen.

—*Anonymous.*

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BEFORE THE ELECTION

AMERICA AND THE FOUNDERS

We thank Thee, LORD, for America, our home.

We bless Thee for the liberty, the opportunity, and the abundance we share.

But above all we praise Thee for the traditions which have made our country great, and for the patriots who have laid the foundations through faith, courage, and self-sacrifice.

We bless Thee for the spiritual heritage of the nation:

For the vision of the Pilgrim,

The daring of the Pioneer,

The consecration of the Teacher,

The toil of those who make just laws, and

The courage of those who faithfully enforce them.

Teach us, in our own day, the meaning of citizenship;
For thy Kingdom's sake.

OFFICERS AND CITIZENS

O GOD, thou great Governor of the world, we pray Thee for all who hold public office and power; for the life, the welfare, and the virtue of the people are in their hands to make or mar.

Strengthen the sense of duty in our political life. Purge

our commonwealth of the deep causes of corruption which have so often made sin profitable and uprightness hard. May every servant of the State remember that public office is a public trust.

Breathe a new spirit into all our nation. Lift us out of the mire of past failure; gird us for the day's work.

Give our leaders a new vision of the possible future of America and set their hearts on fire with large resolves.

Raise up a new generation of public men, who will have the faith and daring of the Kingdom of God in their hearts, and who will enlist for life in a holy warfare for the freedom and rights of the people.

—*Rauschenbusch. Modified.*

THE VOTER

Be with us, as we go to cast our deciding ballots. May a wise and faithful spirit prevail in our councils. Give us grace to raise a standard to which the honest and the just may rally. Deliver us from evil ambitions, false judgments, and selfish rivalries.

THE SERVANT NATION

Inspire us to love our country wisely, and so steadfastly follow after all that makes for its true greatness, that we may hold a worthy place in the community of nations, and live as fellow-citizens of thy Kingdom, in loyalty to Thee, our Father and our Sovereign Lord. Amen.

—*Adapted.*

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ARMISTICE DAY. I

ASCRPTION

Great and marvelous are thy works, Lord God Almighty; righteous and true are thy ways, thou King of the nations.

Who shall not fear before Thee, O Lord, and glorify thy name? For Thou only art holy: all the nations shall come and worship before Thee; for thy righteous acts have been made manifest.

THANKSGIVING FOR VICTORY

LORD OF ALL POWER AND MIGHT: We thank Thee for the victories Thou hast wrought for the cause of right and freedom. Perfect, we pray Thee, that which Thou hast begun.

Make a speedy end of tyrannies in the earth. Deliver the desolate and oppressed of all nations, and further the brotherhood of men, through Him who died for all men.

—*Prayers of the Advent Call.*

FOR LOYALTY

Grant us thy gift of loyalty. For our homes give us love and obedience; for our country, sacrifice and service; for our Church, reverence and devotion; and in everything make us true to Thee.

Teach us, LORD, to serve Thee as Thou deservest; to give, and not to count the cost; to fight, and not to heed the wounds; to toil, and not to seek for rest; to labor, and not to ask for any reward, save that of knowing that we do thy will.

FOR THE DEAD

O LORD OUR GOD, we remember before Thee our brothers who have died for us in war. Show thy mercy upon them, and grant them thy peace and light in the fellowship of all who have laid down their lives for their friends. We thank Thee for their example and dedicate ourselves to the tasks committed unto us, that their sacrifice may not have been in vain.

Through our Lord and Savior Jesus Christ. Amen.

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ARMISTICE DAY. II

BEFORE THE SILENT PRAYER

Teach us thy ways, LORD,
And we will walk in thy paths.

Give us grace this day to humble ourselves before Thee,
and to hush into silence the world's strife and toil,

That we may hear Thy voice speaking in our souls, calling
us to thy mountain of Concord, and to that Peace which is
won through yielding to thy law.

. . .

Forgive the sin that keeps the nations of the world asunder.

Give us grace to meet our fellow-nations on the holy ground
of earnest desire for the salvation of all.

. . .

REVERENTLY WE BOW OUR HEADS, in memory of
those who gave their lives in battle, that civilization might
be saved.

Give us strength to go on toward the ideals for which they
died.

So may we, in our own day and place, complete the sacri-
fice they made, unto the saving of the world.

We ask it for thy Kingdom's sake. Amen.

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MEMORIAL DAY

TO THOSE WHO FELL IN THE GREAT WAR

Our Heavenly Father, we remember before Thee our
brothers who died for us in the Great War. We thank Thee
for their consecration, and dedicate ourselves to the tasks
committed unto us, that their sacrifice may not be in vain.

Be near to mothers and fathers, wives and sisters and
brothers and children, whose loved ones have passed into the
Great Beyond. Grant them, in their bereavement, a new

vision of Christ who died for us, and the foretaste of reunion in the place He has prepared.

And for thy world, we pray for a nobler issue from its agony and destruction. Lead us upward, from the shell-torn plains of "flesh and blood" conflict, to that spiritual arena in which we must fight for the destiny of man. Forbid that the world shall be crucified afresh, in the strife for place and power. But may the spirit of Christ be manifest in the hearts of men and nations: that so thy kingdom may come, and thy will be done. Amen.

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FOR THE KINGDOM OF GOD

O CHRIST, thou hast bidden us to pray for the coming of thy Father's kingdom, in which His righteous will shall be done on earth. We have treasured thy words; may we not forget their meaning, and may thy great hope never grow dim in thy Church.

We bless Thee for the inspired souls of all ages who saw afar the shining City of God, and by faith left the profit of the present to follow their vision. We rejoice that to-day the hope of these lonely hearts is becoming the clear faith of millions.

Help us, O Lord, in the courage of faith to seize what has now come so near, that the glad day of God may dawn at last. As we have mastered Nature that we might gain wealth, help us now to master the social relations of mankind that we may gain justice and a world of brothers. For what shall it profit our nation if it gain numbers and riches, and lose the sense of the living God and the joy of human brotherhood?

Make us determined to live by truth and not by lies, to found our common life on the eternal foundations of righteousness and love, and no longer to prop the tottering house of wrong by legalized cruelty and force.

Help us to make the welfare of all the supreme law of our land, that so our commonwealth may be built strong and secure on the love of all its citizens.

Cast down the throne of Mammon who ever grinds the life of men, and set up thy throne, O Christ, for thou didst die that men might live.

Show thy erring children at last the way from the City of Destruction to the City of Love, and fulfill the longings of the prophets of humanity. Our Master, once more we make thy faith our prayer: "Thy kingdom come! Thy will be done on earth!"

—*Walter Rauschenbusch, "Prayers of the Social Awakening," by permission of Pilgrim Press.*

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LEARNING, RELIGION, AND THE STATE: TOWARD A NEW WORLD

THE WORLD'S UNREST

O GOD, who art the Father of all, and who alone makest men to be of one mind in a house, we beseech Thee, at this time of unrest, to grant us, by the inspiration of thy Holy Spirit, a fuller realization of our brotherhood, man with man in Thee.

Allay all anger and bitterness, and deepen in us a sense of truth and equity in our dealings with one another; for the sake of thy Son Jesus Christ.

—*Archbishop of Canterbury: Adapted.*

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We bring before Thee, LORD, the troubles and perils of peoples and nations, the sorrows of the bereaved, the helplessness of the weak, the despondency of the weary, the failing powers of the aged. O Lord, draw near to each, for the sake of Jesus Christ our Lord.

—*St. Anselm.*

FOR THE NATION

Bless, O GOD, this nation which our fathers founded on a new continent. Make America a true democracy, a land where each man's right shall be every man's privilege. Make the Divine Fatherhood our foundation, and human brotherhood our law, that so with high hopes tempered by charity, we may know ourselves as one family in Thee.

FOR THE COLLEGES

Preserve our colleges as the bulwarks of faith and progress, of right and democracy. Revive in them a knowledge of thy heroes and prophets; kindle in them such a spirit of devotion that they may send forth many to the work of thy Kingdom at home and abroad, loving Thee with a pure love and resolved to offer themselves a sacrifice to Thee in winning others to thy love.

FOR THE CHURCH

Gracious Father, we humbly beseech Thee for thy Universal Church. Fill it with all truth. Where it is corrupt, cleanse it; and where it is in error, direct it; where it is right, strengthen and confirm it; where it is in want, furnish it; where it is divided and rent asunder, unite it.

And grant that together we may go forward, for thy Kingdom's sake.

Now unto the King Eternal, immortal, invisible, the only wise God, be honor and glory, forever. Amen.

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"TO SEE LIFE STEADILY AND SEE IT WHOLE"

"SEEK YE FIRST . . ."

O LORD, OUR GOD, grant us grace to desire Thee with our whole heart; that so desiring we may seek and find Thee; and so finding, may love Thee; and loving Thee may hate those sins from which Thou hast redeemed us.

—*Anselm.*

LORD, give us hearts never to forget thy love, but to dwell therein whatever we do, whether we sleep or wake, live or die, or rise again to the life that is to come. For thy love is eternal life.

WHOLE-HEARTED, ENERGIZED SERVICE

O GOD, who hast commanded that no man should be idle, give us grace to employ all our faculties and talents in the service appointed for us; that whatsoever our hand findeth to do, we may do it with our might.

"THE GRACE OF KINDNESS"

Sanctify our wills. Purify our affections. Take away all that hinders us from giving ourselves to Thee. Give us grace to obey Thee in all things, and ever to follow thy true leading.

Make us this day to be kind, to be gentle and unselfish, careful to hurt no one by word or deed, anxious to do good to all.

We would not live unto ourselves; take and claim us for thine own.

HOLD FAST THE SECURITIES OF THE FAITH

Hold us secure through unwavering loyalty. Grant unto us, O God, that when our vision fails, and our understanding is darkened; when the way of life seems hard, and the brightness of life is gone: to us grant the wisdom that deepens faith when the sight is dim, and enlarges trust when the understanding is not clear.

Thou, Lord, hast rescued us from every danger. Open our eyes to see Thee as our guardian and deliverer. So may we face life without fear, and death without fainting, confident that what is best for us is thy good pleasure and will be thy law.

Now unto Him that is able to keep us
from falling, and to present us fault-
less before the presence of his glory
with exceeding joy,

To the only wise God our Savior, be glory and majesty,
dominion and power, both now and ever. Amen.

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FOR THE SICK AND THE AGED

FOR HEALING

O ALMIGHTY FATHER, who dost heal both the bodies
and the souls of men, and who sent thy Son, our Lord Jesus
Christ, to heal every disease and sickness, and to redeem us
from death:

Deliver thy servants, we beseech Thee, from all infirmities,
both of soul and body, by the grace of thy Christ; for Thou
art the Fountain of Healing, O our God; and unto Thee do
we give the glory. Amen.

—*Eastern Church, Adapted.*

FOR THE SICK

We pray for the sick; grant them health, and raise them
up from their sickness and make them to have perfect health
of body and soul; for Thou art the Savior and Benefactor,
Thou art Lord and King of all. Amen.

—*Bishop Serapion.*

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Thou hast bidden us come to Thee when heavy laden. Thou
art our refuge, O eternal God; underneath us are the ever-
lasting arms, and round about us is thy love. Thou art our
Rock, we rest on Thee.

FOR THE AGED

O THOU, whose years are throughout all generations, and who abidest though all else passes away; we pray for those whose days are far spent. Amid the shadows of evening grant them the vision of thy glorious morning. Comfort and sustain them.

In their ever-growing loneliness, as friend after friend departs, be Thou to them their faithful Companion, the same yesterday, to-day, and forever.

Give them a forward look; a joyous faith; and when life's day is ended, grant them to . . . rest in perfect peace, and in the assurance that Thou hast in store for them such good things as pass man's understanding.

Hear this our prayer for our Savior's sake. Amen.

—*Samuel McComb.*

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SELF-RECOVERY (AFFIRMATIVE)

GOD IS LIGHT, AND IN HIM IS NO DARKNESS AT ALL

ALMIGHTY AND EVERLASTING GOD, the brightness of faithful souls, fill the world with thy glory, we pray Thee, and show thyself, by the radiance of thy light, to all the nations of the world, through Jesus Christ our Lord.

—*Gregorian Sacramentary.*

THE GIVER OF EVERY GOOD AND PERFECT GIFT

O MOST MERCIFUL AND GRACIOUS GOD, Thou Fountain of all mercy and blessing, Thou hast opened the hand of thy mercy to fill us with the fruits of thy loving-kindness.

Thou feedest us like a shepherd, Thou lovest us as a friend. As Thou hast spread thy hand upon us for a covering, so also enlarge our hearts with thankfulness.

And grant that what Thou hast sown in mercy, may spring

up in duty; and let thy grace so strengthen our purposes that we may sin no more, but walk in the paths of thy commandments:

And that, living here to the glory of thy name, we may enter into thy peace which passeth understanding, and make thy praise the music of our lives.

—*Rewritten. Jeremy Taylor.*

THE PHYSICIAN OF THE SOUL

O GOD, MOST MERCIFUL, who healest the broken in heart, and turnest the sadness of the sorrowful to joy; uplift those that are cast down, remember in pity such as are this day destitute, homeless, or forgotten. Cheer with hope all who are discouraged, and by thy grace preserve from falling those who are tempted to sin. Let thy fatherly wisdom correct us, and thine infinite mercy comfort us.

“TAKE UP THY BED AND WALK”

Cheerfully may we go on in the road which Thou hast marked out, not desiring too earnestly that it should be either more smooth or more wide; but, daily seeking our way by thy light, may we trust ourselves and the issue of our journey, to Thee the Fountain of Joy, and sing songs of praise as we go. Then, Lord, receive us at the Gate of Life which Thou hast opened for us in Christ Jesus.

—*Martineau. Adapted.*

“CHRIST IN YOU, THE HOPE OF GLORY”

Grant, we beseech Thee, that Jesus Christ, the hope of glory, may be formed in us, in all humility, meekness, patience, and surrender of our souls and bodies to thy holy will. Leave us not, nor forsake us; but conduct us safe through all changes of our condition here, in an unchangeable love to Thee. And

grant us tranquillity of mind in thy love to us; we would dwell with Thee, and rejoice in Thee forever. Amen.

—*Simon Patrick. 1626-1707. Adapted.*

* * * * *

THE BEAUTY OF HOLINESS

O THOU who hast made the earth so fair, and shaped our eyes that we might see its beauty and our ears that we might hear its melody, we thank Thee for the gift of life and for thy presence that is life's abiding happiness and hope.

Rise with thy morning upon our souls; quicken all our labor and our prayer; and though all else declines, let the noontide of thy grace and peace remain. May we walk, while it is yet day, in the steps of Him who with fewest hours finished thy divinest work.

.

Forgive us if we have so lived as to cast a shadow over another's day. Let thy discipline come upon us swiftly, before we sink into slackness. Help us to accept thy rewards and thy corrections with equal thankfulness. Give us minds that find thy leading in all the events of our lives. And give us courage and strength to put the best thoughts and the things we most sincerely believe into daily practice.

Quicken in us gladness of faith and devotion, that we may lead helpful lives, to the glory of thy holy name and the good of those whom Thou hast made our neighbors.

—*Adapted. Partly from Isaac Ogden Rankin, "Closet and Altar." By permission of Pilgrim Press.*

.

Show us the beauty of thy holiness, that we may seek it with earnest desire. Refresh us with the sweet waters of

thy mercy, and be in us a fountain springing up to everlasting life.

FOR THE BURDENED

Renew in all who are bearing the burdens of life a deep sense of thy love, that they may have an enduring hope and continue faithful unto the end. Cause us to live before Thee in constancy of courage and sturdy endeavor until that rest which comes after labor shall be ours. We commit our way to Thee, not for this day only but for all our lives. Let thy blessing be upon us, and thy spirit in our hearts.

.

We have given ourselves to Thee and Thou hast pardoned and redeemed us. By thy love which gave and suffered, defend and keep us evermore.

And thine be the glory and the praise,
not of our lips alone, but of our trans-
formed lives. Amen.

* * * *

INSIGHT AND CONSECRATION

THE MYSTIC'S APPROACH

O Lord our God, who hast made us to enter into holy mysteries by thy truth, grant us the wisdom that dwelleth in thy treasury. Create in us clean hearts, forgive our sins and sanctify our souls.

—*Liturgy of Basil the Great.*

Mingle, Lord, our humanity with thy divinity, thy greatness with our humility, and our humility with thy greatness, through Jesus Christ our Lord.

—*Liturgy of St. Gregory.*

.

O God our Father, good beyond all that is good, fair beyond all that is fair, in whom is calmness and peace, blessed above all blessedness, and wise beyond all wisdom,

Do Thou remove the differences that divide us from each other, and bring us into such unity with them that our lives may bear some likeness to thine own.

Grant that our souls, which flow from thine, may be so inspired that they may be increasingly one with Thee, in the peace that passeth understanding.

"THE WHIP OF CORDS"

FATHER OF MEN, this earth, which Thou hast given to our care, hath many griefs, and is sad with a weight of shameful sins. Keep us pure from evil, and make us strong to contend against it.

May we make no peace with oppression; but, amid the negligence of the world and the seduction of guilty custom, put into us the spirit of the holy prophets and martyrs of old, that we may cry aloud and spare not.

Yet, O Lord, may it be that we sin not in our anger. Through Jesus Christ our Lord.

THE DAY'S TASK

Make thy will plain and give us strength to do it. Give us grace to do thy will with joy, and not with grudging, leaving all needs and wishes of our lives to Thee, whose love is our eternal hope.

Help us to show in daily life abundant witness of thy presence in our hearts. Refresh us with the sweet waters of thy mercy and be in us a fountain springing up to everlasting life.

—*Condensed from Isaac Ogden Rankin.*

We ask it in the glorious faith
and fellowship of Jesus Christ.

Amen.

"FELLOWSHIP IS HEAVEN"

HEAVEN ON EARTH

O GOD of Patience and Consolation, give us such goodwill, we beseech Thee, that with free hearts we may love and serve Thee and our brethren; and, having thus the mind of Christ, may begin heaven on earth, and exercise ourselves therein till that day when heaven, where love abideth, shall seem no strange habitation to us. For Jesus Christ's sake. Amen.

—*Christina G. Rossetti.*

WHEN WE FEEL OURSELVES TO HAVE BEEN WRONGED

LORD JESUS CHRIST, who hast commanded us not to return evil for evil, but to pray for those who hate us;

Enable us by thy blessed example to offer a true prayer for those who have wrought us harm. If in anything we have given offense, teach us to confess our fault, that a way of reconciliation may be found.

Deliver them and us from hatred; and may the peace of God rule in all our hearts for evermore. Amen.

FOR GUIDANCE

O GOD, by whom the meek are guided in judgment, and light riseth up in darkness for him who would do thy will;

Grant us, in all our doubts and uncertainties, the grace to ask what Thou wouldst have us do; that the spirit of wisdom may save us from false choices, that in thy light we may see light, and in thy plain path may not stumble. Through Jesus Christ our Lord. Amen.

—*William Bright. Adapted.*

* * * * *

THANKSGIVING DAY: ANSWERING THE CALL
TO PRAYER.

FOR THE CITIZEN AND THE STATE

O THOU in whose love we learn the meaning of life and through whose strength we bear the burden of the cross, grant us now the sense of thy nearness. We would give ear to the law we ought to obey and open our hearts freely to thy spirit.

May we receive thy truth into our minds, thy love into our hearts, and thy quickening energy into our wills.

May our whole life, O God, be one thanksgiving unto Thee, for all which Thou hast given, and for all which Thou hast forgiven; for thy hidden blessings and for those which in our negligence we have passed over; for every gift of nature or of grace; for all which thou hast yet in store for us; for everything, whereby Thou art drawing us to thyself.

.

ALMIGHTY GOD, who hast given us this good land for our heritage, help us always to prove ourselves a people mindful of thy favor, glad to do thy will.

Bless our land with honorable industry, sound learning, and pure manners.

Save us from violence, discord and confusion; from pride and arrogance, and from every evil way.

Defend our liberties; preserve our unity; weld into a happy people the multitudes brought here from many and distant lands.

Bestow the spirit of wisdom upon those to whom in thy name we entrust the authority of government; to the end that there be justice and peace at home, and that through obedience to thy law we show forth thy praise among the nations of the earth. In the time of prosperity fill our hearts

with thankfulness, and in the day of trouble let not our trust in Thee fail. . . .

Thou art the strength of our life, we rest upon Thee; Thou wilt establish thy work; Thou wilt send out thy light till the whole earth shall be full of the knowledge of Thee; . . . "in thy presence is fullness of joy." Amen.

—*Prayers of the Advent Call.*

* * * *

THANKSGIVING: PERSONAL

O God, our heavenly Father, from whom cometh every good and perfect gift, we lift up to Thee the voice of our thanksgiving:

We praise Thee for the life which Thou hast given us, and the service to which Thou hast appointed us, for the knowledge of thy will, and the inspiration of thy love:

For the work we have strength to do, for the truth we are permitted to learn, for whatever good there has been in our lives, and for the hope which leads us on to better things.

We thank Thee, O God, for the tokens of thy wisdom and power, in the least as in the greatest, and for every moment of nearer communion with thy Spirit in all that is fair and glorious in the universe.

We praise Thee for home and friends, for all the comfort and gladness of our lives, for encouragements to duty, for help in temptation, for sympathy in sorrow, for the peace that is gained through strife, and for the rest that comes after toil:

And when our spirits fail, and our way is darkened, . . . then, O Lord, for the love which bids us come to Thee and lay our burden at thy feet,

We thank Thee, O God, our Strength and our Redeemer.

EXPERIENCE

LORD, we have lingered long on the threshold of our life with Thee. Grant us now that knowledge of thyself which is Life Eternal. Open to us the spacious chambers of the kindled heart and the ripened mind.

.

Quicken in us, Lord, the humility that marks true strength and reverent love.

May we go forth to the duties of the day with willing hands and honest minds, ready to take our place in the mutual dependence of men and things, having that illumination which comes from moral conquest, believing in the saintship that compels life to be a paradise, and that can fashion heaven out of materials existing here and now.

So may we each have a part in bringing upon earth thy kingdom of righteousness and love.

*We ask it in the glorious
faith and fellowship of
Jesus Christ. Amen.*

* * * * *

OVERCOMING

We thank Thee, LORD, that Thou hast chosen us for strength instead of sheltered innocence and weakness.

We bless Thee that Thou hast summoned us to conflict and put the victory of faith within our grasp.

Give us a strength above our own and feed the flame of our enthusiasm with continual renewal of thy gifts of faith and love.

Shape all events and experiences of our lives for overcoming. Endue us with wisdom by the power of thy Holy Spirit, and make us helpful in our generation.

Teach us to watch for opportunity, never content to sit at

ease when there are victories to be won for Thee, nor easily cast down when evil seems to triumph in the earth.

And make us sharers, according to thy promise, of Christ's joy of overcoming in the risen life. Amen.

—*Isaac Ogden Rankin, "Closet and Altar." By permission of Pilgrim Press.*

Read also Tagore's "Bugler."

* * * * *

EASTER

LIFE AND DEATH

In Thee, LORD, we live and move and have our being.

Thou hast breathed into our mortal frames the spirit of life, and at thy call it returns again to thyself.

Thou hast given, and Thou hast taken away: blessed be thy name forever. Amen.

NOTE: When the despatch came to Theodore Roosevelt telling him that his son Quentin had been killed in France, he said, as he read it—the tears streaming down his face: "Thank God for Quentin."

THE ASSURANCE OF ETERNAL LIFE

ALMIGHTY GOD, we praise Thee that in the weakness of all our love and the darkness of all our knowledge before death, Thou hast placed assurance of eternal life in simple faith upon thyself.

Let this faith be richly ours. By thine omnipotence, by thy righteousness, by the love Thou hast vouchsafed, we lift ourselves and rest upon thy word. . . . Oh keep us steadfast in union with thyself,

Through Jesus Christ our Lord. Amen.

—*George Adam Smith, conclusion of his volume, "Isaiah."*

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THE RESURRECTION

CHRIST THE CONQUEROR OF DEATH

Unto thee, O Christ, who hast conquered, be glory evermore! Light of the world, splendor of the Father's presence, Son of Man in humility and self-devotion, Son of God in power—thy risen life is the assurance of our victory!

Thou hast tasted death, and risen again from thy humiliation into glory. As thou hast called us to be one with thee in suffering, so lead us through experience of thy help in trial to the triumph of thy risen and eternal life.

Rid us of all absorbing love of earth and of bondage to the fear of death. Purify our hearts by the indwelling of thy spirit, that we may await thy coming with triumphant joy.

—Isaac Ogden Rankin, "*Closet and Altar.*" By permission of the Pilgrim Press.

RESURRECTION AND THE LIFE-PROCESS

Deliver us to-day, O God, from bondage to narrow beliefs, and from narrow unbeliefs as well.

Before thy great mystery of life and death we bow in wonder, reverence, and trust.

Forgive us, to-day, we pray Thee, if we have closed our souls to the marvels and mysteries of life, and sealed ourselves in the sepulcher of the commonplace.

Open the windows of our minds, that we may look forth and see the infinite procession of Life, from star-dust and protoplasm to the incarnation of Thyself in the soul of man.

Give us, we beseech Thee, full faith that the never-ending resurrections which have borne us upward from the dust, will bear mankind onward, forever, up thy great Altar-Stairs.

We are thy children. Hear our prayer; for thy Love's sake. *Amen.*

CHILDREN'S DAY

THE KINDERGARTEN OF SOULS

O GOD, we are thy children; make us thy master-singers, too.

Sweep with the touch of thy love our heartstrings, and awaken all the divine harmonies that slumber there.

Thou dost call us to work and love and play, in this thy kindergarten of souls;

Help us to look up, lift up, and be glad.

FOR ALL CHILDREN

BLESS all the children, Lord. We thank Thee for the joy they have brought into our lives. Teach us ever to realize that they are a sacred trust, committed to us by Thee.

Help us, by our daily life, our teaching and example, to inspire them ever to love the good and turn from evil.

Give, we pray Thee, to all children, grace reverently to love their parents, and lovingly to obey them.

Teach us all that filial duty never ends or lessens. Bless all parents in their children, and all children in their parents.

And give unto us all the childlike heart, and the trust that keeps alive in us the childlike spirit, throughout the years.

So may thy world rejoice! Amen.

* * * *

MOTHER'S DAY. I.

MY MOTHER—A PRAYER

FOR the body you gave me, the bone and the sinew, the heart and the brain that are yours, my mother, I thank you. I thank you for the light in my eyes, the blood in my veins, for my speech, for my life, for my being. All that I am is from you who bore me.

For all the love that you gave me, unmeasured from the beginning, my mother, I thank you. I thank you for the hand that led me, the voice that directed me, the breast that nestled me, the arm that shielded me, the lap that rested me. All that I am is by you, who nursed me.

For your smile in the morning and your kiss at night, my mother, I thank you. I thank you for the tears you shed over me, the songs that you sang to me, the prayers you said for me, for your vigils and ministrings. All that I am is by you, who reared me.

For the faith you had in me, the hope you had for me, for your trust and your pride, my mother, I thank you. I thank you for your praise and your chiding, for the justice you bred into me and the honor you made mine. All that I am you taught me.

For the sore travail that I caused you, for the visions and despairs, my mother, forgive me. Forgive me the peril I brought you to, the sobs and moans I wrung from you, and for the strength I took from you, mother, forgive me.

For the fears I gave you, for the alarms and the dreads, my mother, forgive me. Forgive me the joys I deprived you, the toils I made for you, for the hours, the days and the years I claimed from you, mother, forgive me.

For the times that I hurt you, the times I had no smile for you, the caresses I did not give you, my mother, forgive me. Forgive me for my angers and revolts, for my deceits and evasions, for all the pangs and sorrows I brought to you, mother, forgive me.

For your lessons I did not learn, for your wishes I did not heed, for the counsels I did not obey, my mother, forgive me. Forgive me my pride in my youth and my glory in my strength that forgot the holiness of your years and the veneration of your weakness, for my neglect, for my selfishness, for all the great debts of your love that I have not paid, mother, sweet mother, forgive me.

And may the peace and the joy that passeth all understanding
be yours, my mother, forever and ever. Amen.

—*Tom Dillon.*

* * * * *

MOTHER'S DAY. II.

FOR A DAY OF UNCLOUDED LOVE

O GOD, we who are bound together in the tender ties of love, pray Thee for a day of unclouded love. May no passing irritation rob us of our joy in one another.

Forgive us if we have often been keen to see the human failings, and slow to feel the preciousness of those who are still the dearest comfort of our life.

May there be no sharp words that wound and scar, and no rift that may grow into estrangement. Suffer us not to grieve those whom thou hast sent to us as the sweet ministers of love. May our eyes not be so held by selfishness that we know thine angels only when they spread their wings to return to Thee.

—*Walter Rauschenbusch.*

.

Receive and sustain our human affection in the strong arms of thy divine love, that so we may be faithful to one another, and serve Thee with peace of heart unto the end.

FOR ALL MOTHERS

O GOD, we offer Thee praise and benediction for the sweet ministries of motherhood in human life.

We bless Thee for our own dear mothers who built up our lives by theirs; who bore us in travail and loved us the more for the pain we gave; who nourished us at their breast and hushed us to sleep in the warm security of their arms.

We thank Thee for their tireless love, for their voiceless prayers, for the agony with which they followed us through

our sins and won us back, for the Christly power of sacrifice and redemption in mother-love.

We pray Thee to forgive us if in thoughtless selfishness we have taken their love as our due without giving the tenderness which they craved as their sole reward. And if the great treasure of a mother's love is still spared to us, may we do for her feebleness what she did for ours.

—*Walter Rauschenbusch, from "Prayers of the Social Awakening."* Permission of Pilgrim Press.

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*We ask it in the name of Christ, whose
life and death brought near to us the
fullness of thy love, who art over all,
and through all, and in all. Amen.*

* * * *

VACATON VISITORS

O Thou who art the giver of every good and perfect gift, we thank Thee for days of rest and change. We bless Thee for the brightening touch of new places and acquaintanceships. With strengthened hands and hearts refreshed, we would take up our tasks, and find in renewed faithfulness to duty our freedom and our joy.

Forgive us if any day has been spent in complete forgetfulness of Thee or of those who love us and have cared for us. May we have learned the lessons of absence and its power in deepened affection. Grant that it may bring new joy to our reunion. Bless our life together. May all that we do together draw us to thyself, and give grace and sweetness to our days.

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NERVE TONE (Active Will and Purifying Emotion)

O LORD OUR GOD, who turnest into morning the shadows of night, grant that we may be children of the light and of the day.

Let the sun of thy righteousness shine in our hearts.

Enlighten our reason, make clear our conscience, and purify our affections.

Give firmness to our moral nature,

Set us more vigorously to righteousness,

And establish us in thy peace.

.

We give ourselves to Thee this day, beseeching Thee so to rule and govern us by thy spirit that faithless distrust and all evil thoughts may be driven from our minds; that we may

walk with joy in the light of thy countenance and in the strength of thy salvation.

.

Most Merciful Father, who knowest the depths of our hearts: we confess unto Thee that we continually fall short of that holiness which Thou dost require in thy children, doing the things we ought not to do, and forgetting or leaving undone the things we ought to have done:

Give us strength to overcome the weakness that leads us into sin, and help us to make our penitence a repentance unto new life: may we obtain mercy as we learn to practice it, and find thy grace sufficient for our needs.

.

“Father of Light, . . . let thy light appear in our lives. Let thy truth be spoken in our words.” Let thy love be manifested in all our ways.

Let not thy glory fade from our souls through any listlessness or stupor of ours. O Thou Sun of Righteousness, arise, shine, in our lives. Whether for sorrow or joy, lift us up on some Mount of Transfiguration, and manifest thy glory through us. Teach us that “he that loves not lives not, and he that lives by the light cannot die.”

.

Thou hast taught us that not the hearers of the word but the doers, are justified in thy sight. Let us go hence with an earnest and steadfast resolution, quickened zeal, and renewed devotion to thy service. Inspired by thy divine call, may we go forth to live the life that waits not to be ministered unto but to minister; and find the joy of thy service, which is our perfect freedom.

We ask it in the glorious faith and fellowship of Jesus Christ. Amen.

* * *

SELF-MOBILIZATION

POWER THROUGH AFFECTION

O GOD, the God of all goodness and of all grace, Who art worthy of a greater love than we can either give or understand:

Fill our hearts, we beseech Thee, with such love toward Thee that nothing may seem too hard for us to do or suffer in obedience to thy will;

And grant that thus loving Thee, we may become daily more like unto Thee, and finally obtain the crown of life which Thou hast promised to those that love Thee.

Through Jesus Christ our Lord. Amen.

—*Farnham Hostel Manual.*

OUTGOING ENERGY

Deliver us, O GOD, from the self-centered life. Lead us forth from uneasy thoughts of self to the sun-lit fields of service. Thou, O Christ, art the Way; help us to walk in it.

. . .

May we go forth to the duties of the day with willing hands and honest minds, ready to take our place in the mutual dependence of men and things,

Having that illumination which comes from moral conquest,
Believing in the saintship that compels life to be a paradise,
and that can fashion heaven out of materials existing here and now;

Working and hoping for the day when the ties of Brotherhood shall hold in their strong embrace every member of the human family, even as the tides of the sea embrace every broken reach of shore that opens its arms to receive.

—*George Rudolf Freeman.*

. . .

So may we each have a part in bringing,
upon earth, Thy kingdom of righteousness
and peace. *Amen.*

* * * * *

NEW ENERGY THROUGH EXPECTATION

THE DIVINE PROVIDENCE

In this day's work and thought, O GOD, we would be taught by Thee. Thou art our Father; thy care reaches every need of our life. "Thy mercy endureth forever"; we thank Thee that thy compassions fail not, and that thy Providence abides.

LIFE'S PERPLEXITIES

Lift us out of the shadow into the light, out of our troubles into thy peace. Give us comfort and sure confidence, looking toward the dawn of a day which shall bring us the light of thy presence.

FACING THE ISSUE

In the midst of unfinished tasks, quicken us by thy Spirit, that we may go onward. Help us to meet the issues that face us, looking to Thee for guidance and support. "Because we are little and the work is great, sustain and encourage our hearts to faithful endeavor by the power of thy Holy Spirit, and keep us from all idleness and delay.

SAVE US FROM WILLFULNESS

Save us, O God our Father, from that blind willfulness which has so often led astray from Thee. Help us to make a full surrender of our will to Thine; to follow in the way of thy commandments steadfastly for thy love's sake.

Give us grace to do thy will with joy and not with grudging, leaving all needs and wishes of our hearts and lives to Thee, whose love is our eternal hope.

EXPECTANCY

Build in our souls great expectations, high imaginings of love's triumph and the coming glory of thy kingdom—large thoughts of the value of men, for whom Christ died.

Clear from our hearts all troubled thoughts and vain anxieties by a fresh vision of the prize of our high calling. So may thy Spirit speed us on our way, till we finish the work Thou hast given us to do.

.

With all our powers, we are insufficient without Thee. Strengthen us by an increase of devotion, and feed the flame of our enthusiasm by a continual renewal of thy gift of hope. So may we stand before Thee in constancy of courage, ready for thy utmost call, faithful in life and death.

We are thy children. Hear our prayer
for thy love's sake. *Amen.*

* * * * *

ALL SAINTS' DAY. COMMEMORATION

THE EVERLASTING FELLOWSHIP

Thou, LORD, hast given to Love to keep its own eternally. All souls are Thine, and, here or there, are living unto Thee.

. . .

Keep us in everlasting fellowship with our brothers and sisters who have entered into the joy of their Lord, with

those whom Thou hast called home in the past year, and with the whole Church triumphant.

THANKSGIVING FOR THE GREAT AND THE GOOD

ETERNAL GOD, our dwelling-place in all generations: We would renew in this hour all fair and noble memories, all high and holy traditions of the days that are no more.

Thou art the Source of all truth and beauty. Thine is the wisdom of the seer, and the saint's purity; thine the light that shineth in the eyes of holy prophets; thine the love that filleth every generous heart, and thine the reverence and aspiration of every prayerful spirit.

We bless Thee for all true and righteous souls who have revealed Thee to men, and who in their generation witnessed a good confession for the welfare of the world, and whose memorial Thou hast set on high.

—*Adapted. See also Hunter, "Devotional Services," All Saints' Day.*

FOR THE UNKNOWN HERO AND SAINT

We praise Thee for all unknown and lowly people who were faithful in their day and place, strengthening the cause of truth and virtue, and whose forgotten labors have made the earth more beautiful for us who follow them. May their example and memory stir us to a life of consecration. Give us grace to live worthily, and to hold our inheritance as a sacred trust, that we may leave it, not injured but increased, for those who shall come after.

. . .

And now may the peace of God, which passeth understanding, that peace which the world can neither give nor take away, be with us all, and abide in our hearts forevermore. *Amen.*

* * *

ALL SAINTS' DAY. ALL SOULS' DAY

"THE CHOIR INVISIBLE"

ALMIGHTY GOD, Giver of all good, who hast given, above all thy gifts, the crowning mercy that we are called in Christ Jesus to know and love and serve Thee:

We would bring Thee thanks and praise for the Divine Light which reveals the heart of grace in thy leading of souls and peoples.

Help us to rise to fit gratitude for the blessings which Thou givest ever—the earthly happiness, the divine comfort, the eternal hopes.

That all things are of thy mercy, by thy mercy, and in thy mercy, we thank Thee.

Make us to sing thy songs in the light, and in the night to touch thy hand and be at peace.

Grant, we pray Thee, with all other blessings, thy best gifts, thankful and trustful hearts, that Thou mayest be our Lord and King forevermore.

—*Henry W. Foote, Adapted.*

. . .

OUR HEAVENLY FATHER, we rejoice in the communion of all Thy saints, wherein Thou givest us also to have part.

We remember before Thee all who have departed this life in Thy faith and love, and especially those most dear to us. We thank Thee for our present fellowship with them, for our common hope, and for the promise of future joy.

Let the cloud of witnesses, the innumerable company of those who have gone before and entered into rest, be to us for an example of godly life.

And even now may we be refreshed with their joy; that so with patience we may run the race that remains before us, looking unto Jesus the author and finisher of our faith; and obtain an entrance into the everlasting kingdom, the glori-

ous assembly of the saints, and with them ever worship and adore thy Holy Name, world without end. *Amen.*

—*Book of Prayers, 1851.*

* * *

CHRISTMAS: PREPARATORY. I

PREPARE US, LORD, for the day when we celebrate Thy coming in the form of man. Teach us to find the sacredness of our nature through discovering, again, some kinship with Thyself.

Gather us together in families, with the Child in our midst. May none be lonely in these coming days, unless through selfishness. Have mercy, we pray Thee, upon all wanderers, prisoners, and those who sit in darkness without hope. Lift up the faces of those who look down with sorrow, and give cheer to the despondent. We would look up and behold the glory of Christ. May we see that in Him and not in ourselves is our life and salvation.

Purge out of each heart the lurking grudge and secret enmity. Revive and strengthen all tender memories and sweet associations. May Christ find room in our hearts; "Christ in us, the hope of glory." May kindness abound.

. . . .

O Lord our God, how wonderful is thy love to us! In a thousand forms thou hast revealed it, but in none so fully as in the gracious life of Jesus Christ. We would pay the glad homage of our gratitude at the lowly manger in which the Christ-child was laid when he was born to bless the world; and would echo in our hearts the angel song of peace on earth, good-will toward men. May the bright promise of the Gospel of love be fulfilled in us, and thy kingdom come, and thy will be done on earth as it is in heaven; and may the day-spring from on high arise in every heart.

* * * * *

CHRISTMAS. II

O GOD OF LOVE, who hast shown us thyself in the face of a little child, teach our hearts to sing, in this Christmas season, thine angel-songs of glory, peace, and good-will to men.

May the tenderness and purity of the Christ-child be ours.

Grant each of us, Lord, the joy of doing a kindness to one of thy children this Christmas season. "Light our Christmas candles at the gladness of grateful and innocent hearts."

. . . .

O GOD, who hast mercifully and patiently led us through the busy year, giving us more than we have deserved or even asked, give us at this Christmas time the grace of Jesus Christ.

May the song of the angels, the soft shining of the stars, the simple devotion of the shepherds on the hills, sanctify and bless our lives, now and in the years to come.

And let the spirit of the little child, as it knocks to-day at the hearts of men, enter our life and bless it. Let duty become touched with delight, and justice be forgotten in love.

Ofttimes we ask that we may not fall short of thy requirements. To-day we ask for more: that obligation may be changed to opportunity and duty done with joy.

Ofttimes we ask that we may walk uprightly. To-day we pray for grace to bow ourselves to others' needs. Let our ears hear the cry of the needy, and our hearts feel the love of the unlovely. Give our hands strength, not to do great things, but to do small things graciously. Let our gifts to-day be a privilege rather than a sacrifice, and let us accept kindness with humility.

Heal the wounds of misunderstanding, jealousy or regret, and let the gentler air of the Christmas spirit touch our lives, as the cold of winter is touched by the gentler days of spring.

As the old year ends and the new year begins, grant us peace with the world and peace in our own hearts, that those we love and those we help may have joy and rest.

For Christ's sake. *Amen.*

—*In part, from "Services for Congregational Worship." By permission of the Beacon Press.*

* * * * *

NEW YEAR'S EVE

"Life is like snow fast melting in the sun,
Little is left and still thy task undone!
Do good, O friend, and prize the passing day,
Ere goes the tidings forth that thou hast passed
away."

* * * *

See also *New Year's Eve*, "In Memoriam," Tennyson, cvi.

* * * *

WATCH NIGHT

We thank Thee, LORD, for our preservation during the year that is gone, and for all thy mercies in providence and grace; for all thy dealings with us which we know to be blessings, and for all in which Thou hast blessed us though we knew it not.

We will sing of mercy and judgment; for in the darkest days, even as in the brightest, Thou hast been seeking to perfect that which concerneth us; *through Jesus Christ our Lord. Amen.*

—*Henry Alford.*

* * * *

THE NEW YEAR

"LORD, Thou hast been our dwelling-place in all generations. Thy mercy endureth forever, and thy compassions fail not:"

"O Thou from whom we come, to whom we go, in whom we live, the beginning and the end of these swiftly passing days, and our Eternal Home! give us to discern the purpose for which Thou hast sent us here, and help us to fulfill it."

.

We thank Thee, O God of To-day and of Eternity, for this gift of a new year—each moment filled with the potency of a world of love, service, and joy.

Make keen our hearing, that we may recognize thy voice calling to us in the passing moments, thy hand opening for us the doorway to our kingdom of power, peace, and love.

May we wait for no to-morrow, but yield our hearts to Thee this day!

.

Prepare us, Lord, for the coming year, that it may be for us the greatest year of our lives, the year of the fulfillment of our hopes, and of thy purpose for us.

Give us great expectations. Forgive us if we have locked ourselves in castles of despair, and lived as those who have not seen thy light. Inspire us to save the world by hope. Make us thy living gospels, messengers of glad tidings of victory through Christ!

Arm us for battle against the powers of evil within us and without. Cleanse us from sin and sloth. Keep us strong through the faith that no good work shall perish without result, and that no evil can in the long run prevail.

Be near to those who bear in their hearts a burden of grief for departed loved ones. Strengthen those who are watching over the sick. Remember those who on beds of pain are looking toward thy altars of prayer to-day. Give us wisdom for facing the tasks which await us, in a world that must be made new. And grant us a fresh and sustaining vision of thyself.

We ask it in the glorious faith and fellowship of Jesus Christ. Amen.

“THY ROD AND THY STAFF, THEY COMFORT ME”

Almighty and most merciful Father, in whom we live and move and have our being, to whose tender compassion we owe our safety in days past, together with all the comforts of this present life, and the hope of that which is to come:

We praise Thee, O God, our Creator, who daily pourest thy benefits upon us.

.

O LORD, with whom is the fountain of life, give us all, we entreat Thee, grace and good-will to follow the leadings of thy holy Spirit. Let the dew of thy grace descend and abide upon us, refreshing that which droops, reviving that which is ready to perish.

—*From Christina Rossetti.*

.

Let us live for this day, not overcharged with care, but trusting Thee and resting upon Thee.

Grant that, being humble toward Thee, and loving toward one another, our hearts may be prepared for thy peace which passeth understanding.

Teach us to find our refuge in Thee, that the storms of life may not overwhelm us. So may we walk all the days of our appointed time, in confidence, until our great change shall come.

PURIFICATION AND THE NEW BIRTH

O GOD, mercifully grant that the fire of thy love may burn up in us all things that displease Thee, and make us ready for thy heavenly kingdom.

Grant, we beseech Thee, that Jesus Christ, the hope of glory, may be formed in us, in all humility, meekness, patience, and surrender of our souls and bodies to thy holy will.

THE GUARDIAN ANGEL

We have walked through unseen dangers, and Thou hast

preserved us. We have been tempted, and Thou hast shown us the way of escape. We have made missteps, but Thou hast sustained us and kept us from falling; Thou hast restored us and led us forward in thy paths.

Leave us not, nor forsake us, but conduct us safe through all changes of our condition here, in an unchangeable love to Thee, and in holy tranquillity of mind in thy love to us, till we come to dwell with Thee, and rejoice in Thee forever.
Amen.

—*Simon Patrick, 1626-1707.*

* * * *

COMMENCEMENT. I

Reading: "The Call and Claim of Wisdom"

Doth not Wisdom cry, and Understanding put forth her voice?
On the top of the high places by the way,
Where the paths meet, she standeth;
Beside the gates, at the entry of the city,
At the coming in at the doors, she crieth aloud:
Unto you, O men, I call; and my voice is to the sons of men.

—*Proverbs viii.*

THE HUNGER FOR TRUTH

FATHER OF LIGHT, we thank Thee for the Voice that has called to the deep things of our nature. We bless Thee for the unquenchable desire to know. We offer Thee our gratitude for all the windows which have been opened to us upon the ocean of thy truth; for the Light that shone in the darkness, and for the Spirit of Comprehension, in us, which has gone forth to meet thy heavenly messengers on the uplands of vision.

TORCH BEARERS

Make us faithful, LORD, to the truth we have received. May we go forth as Torch Bearers. And keep alive in us the humility of growing minds. Lead us forth, constantly, to larger attainment, through faithful work and courageous struggle.

Make us lovers of the truth and doers of the right as well. So may we serve Thee and our fellow-men. Amen.

* * * * *

COMMENCEMENT. II

THE SCHOOL AND ITS COMPLETE FELLOWSHIP

O Thou who art the Way, the Truth, and the Light,
 Lead us in thy paths,
 Illumine us by thy spirit,
 Show forth thy truth in our lives.

Bless, we pray Thee, all institutions of learning, and all who teach and study there. May those who teach be taught of Thee, and those who learn be guided by thy spirit.

We thank Thee for all those who have built their lives into this college. Draw us together, now, in the consciousness of the complete fellowship of this school. Bring us into communion of heart with all those who have gone forth from it, in far lands and near. And may we, by taking thought of each other, find ourselves mutually strengthened in the greater part of our nature.

Fill our hearts with gratitude for all that our college years have brought to us. Open our eyes to the world's need of what we can bring to it.

And give us, abundantly, the spirit of Him who came "not to be ministered unto, but to minister." So may thy kingdom come, and thy world find peace and fruitfulness.

For thy Love's sake. Amen.

* * *

PROGRESS BY FORGETTING THE PAST

Out of thine eternity Thou hast called us, LORD, and set us in the midst of purposes we cannot measure. But we would thank Thee for the good we know, and pray that Thou wilt teach us patience till Thou send more light.

Inspired by a divine call, may we, with loyal hearts, seek the life that waits, not to be ministered unto, but to minister. To it, with all its love, its peace, may we devote our love, our thought, ourselves.

.

HOLY LORD GOD, look upon us according to our deep needs, not our poor deservings. When thou art near, we are weary of our selfish desires, our faithless cares, our unresisted temptations. Wasted moments and bitter words and vain ambitions rise in judgment against us: we lay at thy feet with shame the vows we have not kept, and the sorrows we have not sanctified.

Chasten us with thy rebuke, seek us with thy pity, recall us by thy grace, ere we are quite estranged from thee.

Fill us with patient tenderness for others, seeing that we also are in the same case before thee: make us ready to help, and quick to forgive. Compose every fear, confirm every grace, by a steady trust in thine eternal wisdom. Thou art our Rock: we rest on thee.

.

GOD OF MERCY AND LOVE, uphold us by thy hand; let us not sink in the sea of bitterness and grief.

Turn the tides of passion and regret into energy for labor and for love.

SPIRIT OF LIFE AND TRUTH AND LOVE, we thank thee for that resurrection in our lives which comes as we answer to thy bugle-call. O may we hearken and press onward!

So may we find thy spirit within; thy tides of power bearing us forward to Victory and Peace!

We ask it in the glorious faith and fellowship of Jesus Christ. Amen.

* * *

"GOD IS SPIRIT"

("The sub-conscious instinct of humanity . . . rousing itself for a great revolt against the long intolerable tyranny of the senses over the soul.")

FOR THE SENSE OF THE ETERNAL

DEEPEN OUR LIVES, O GOD. Break the spell that holds us in bondage to things we touch and see.

Give us that sense of the invisible and eternal which saves us from surrender to the world, and makes us citizens of a universe.

In thy presence, Lord, is fullness of joy. Draw near to our lives, and lift us out of petty triumphs or discouragements into victories ever new.

"TO THY HOLY HILL" . . .

Lead us this day to some mount of vision, from which we shall come with new light upon life's purpose.

"Make thy will plain, and give us strength to do it. Give us grace to do our task with joy, and not with grudging."

"Help us to show, in daily life, abundant witness of thy presence in our hearts."

Transform us into thy likeness; and give us courage to put the best thoughts and the things we most sincerely believe into daily practice.

And thine be the glory and the praise,
not of our lips alone, but of our obedient lives. Amen.

* * *

THE MYSTIC WAY

This is thy day, O GOD; the day which Thou hast made. Make it thy day in our hearts. May we turn to Thee with thanksgiving, and lose ourselves in thy greatness, goodness, love.

Make our hearts thy sanctuary and temple. Fill our lives, in this hour, with the riches born of communion with Thee. Draw us unto thyself with cords of love, until we yield our wills to thy purposes and find the joy of thy presence in our lives.

"FOLLOW ME"

Give us grace, O LORD, we beseech Thee, to hear and obey thy voice which saith to every one of us "This is the way, walk ye in it." Nevertheless, let us not hear it behind us saying, This is the way; but rather before us, saying, Follow Me. When Thou sendest us forth, go before us; when the way is too great for us, carry us; in the darkness of death, comfort us; in the day of resurrection, satisfy us.

—*Christina G. Rossetti.*

"THE GOODLY COMPANY"

ETERNAL GOD, our dwelling-place in all generations: we would renew in this hour all fair and noble memories, all high and holy traditions of the days that are no more.

Thou art the source of all truth and beauty. Thine is the wisdom of the seer, and the saint's purity; thine the light that shineth in the eyes of the holy prophets; thine the love that filleth every generous heart, and thine the reverence and aspiration of every prayerful spirit.

We bless Thee for all true and righteous souls who have revealed Thee to men, and who in their generation witnessed a good confession for the welfare of the world.

—*Martineau.*

"THE GOOD SHEPHERD"

Now unto Him that is able to keep us from falling,
 and to present us faultless before the presence of
 his glory with exceeding joy,
 To the only wise God our Savior, be glory and
 majesty, dominion and power, both now and ever.
 Amen.

* * *

THE PRACTICE OF THE PRESENCE OF GOD

CLEANSE US, LORD, by the bright fountain of thy mercy, and touch our hearts with the dew of thy grace, that being purified and refreshed we may draw near to Thee with childlike hearts, and speak thy name with true devotion.

O Thou who art the God of all goodness and grace, worthy of a love greater than we can either give or understand: fill our hearts, we beseech Thee, with such love toward Thee as may cast out all sloth and fear, that nothing may seem too hard for us to do or suffer in obedience to Thee.

And grant that, by thus loving, we may become daily more like unto Thee; and finally obtain the crown of life, which Thou hast promised to those that endure.

.

ETERNAL GOD, who hast neither dawn nor evening, yet sendest us alternate mercies of the darkness and the day: there is no light but thine, without, within.

As Thou liftest the curtain of night from our abodes, take also the veil from all our hearts.

Rise with thy morning upon our souls: quicken all our labor and our prayer; and though all else declines, let the noontide of thy grace and peace remain.

May we walk, while it is yet day, in the steps of Him who, with fewest hours, finished thy divinest work.

.

O THOU ETERNAL, in whose appointment our life standeth! Thou hast committed our work to us, and we would commit our cares to Thee. May we feel that we are not our own, and that Thou wilt heed our wants, while we are intent upon thy will.

May we never dwell carelessly or say in our hearts, "I am here, and there is none over me"; nor anxiously, as though our path were hid; but with a mind fixed simply upon our trust, and choosing nothing but the doing of thy will.

More and more fill us with that pity for others' troubles which comes from forgetfulness of our own; and the glad hope of the children of eternity.

And unto Thee, the Beginning and the End,
Lord of the living, Refuge of the dying, be
thanks and praise forever! Amen.

* * * * *

THE DIVINE FIRE

COME LORD, with thy flame of sacred love, and kindle the divine fire on the cold altar-stones of our hearts.

Make us feel.

Renew us.

Illumine us with the glow of thy truth.

Let the radiance of thy beauty shine upon us—
shine through us.

Teach us that "he that loves not, lives not; and
he that lives by the light, cannot die."

.

Father of Light, let thy life appear in our lives. Let thy truth be spoken in our words. Let thy love be manifested in all our ways.

Make us remember, Lord, that each day is thy gift, to be used according to thy command. Give us morning faces, morning hearts, responding to the light of the day's new life.

.

Draw near to those who have never lost their faith in Thee, but who have almost forgotten that they had it.

For those who have made little use of their faith, who have left it to rust—teach these to keep bright the great weapon with which we conquer the sorrows and dangers of life; teach us to keep bright the all-conquering sword of Faith, that it fail us not in the hour of need.

.

We thank Thee, Lord, for the privilege offered us of becoming fellow-workers with thyself. Help us so to lend ourselves to thine eternal purposes that we may each have a part in bringing upon earth thy kingdom of righteousness and peace.

And thine be the glory and the praise,
not of our lips alone, but of our trans-
figured lives. Amen.

* * * * *

THE CREATIVE FELLOWSHIP

O THOU CREATIVE SPIRIT of the Universe, we praise Thee that Thou hast drawn us forward into creative fellowship with thyself. Thou hast led us from darkness to light, out of bondage into freedom. Deepen our understanding of the "Law of liberty," which has set us free to serve Thee as children and friends.

—*John xv, 15.*

Where we have been in bondage to Nature, grant us now the freedom of souls touched by thy Spirit, and quickened into Understanding. To know Thee is life; to serve Thee is liberty; to love Thee is strength and peace.

We praise Thee that Thou hast given us richly those things needful for physical life. We would thank Thee more that Thou hast so highly exalted us as to entrust our souls to us

for perfecting. May the benediction of Thy grace crown our own striving for betterment. Deepen us in humility, and charge us with fidelity that we may render back to Thee thine own with increase, and know the joy of thy "Well done, good and faithful servant."

. . . .

"LORD of all Power and Might, who rulest in heaven and in earth, and canst turn the hearts of men after the council of thy . . . will; We humbly pray Thee to awaken in all thy people such a . . . sense of their privilege to (uphold) and set forward the work of thy Church (here) and throughout the world, that by their faith and zeal thy . . . Name may be glorified, and the bounds of thy Kingdom . . . enlarged:" through Christ our Savior and Lord.

"O ALMIGHTY GOD, who fashionest the hearts of men, and considerest all their works: Grant, we beseech Thee, to us and all the people of this land, the spirit of obedience to thy commandments; that, walking humbly in thy fear, we may under thy mighty protection possess our liberties in righteousness and peace. . . ."

"LORD of all things in Heaven and Earth, the land and the sea and all that therein is: We humbly beseech Thee to take from us the spirit of greed and covetousness; and to give us the spirit of service." So may none want, but each share according to his need in the common bounty: for the love of thy Son, Jesus Christ our Lord. Amen.

* * * * *

THE HOUSE BY THE SIDE OF THE ROAD

NOTE: This poem, which is cast into prayer-form, has become, by actual use and demand, a part of the distinctive liturgy of the American people.

There are hermit souls that live withdrawn
In the place of their self-content;
There are souls like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran—
But let me live by the side of the road
And be a friend to man.

Let me live in a house by the side of the road
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat
Or hurl the cynic's ban—
Let me live in a house by the side of the road
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with the strife,
But I turn not away from their smiles nor their tears.
Both parts of an infinite plan—
Let me live in a house by the side of the road
And be a friend to man.

I know there are brook-gladdened meadows ahead,
And mountains of wearisome height;
That the road passes on through the long afternoon
And stretches away to the night.

And still I rejoice when the travelers rejoice
 And weep with the strangers that moan,
 Nor live in my house by the side of the road
 Like a man who dwells alone.

Let me live in my house by the side of the road,
 It's here the race of men go by—
 They are good, they are bad, they are weak, they are strong,
 Wise, foolish—so am I.
 Then why should I sit in the scorner's seat,
 Or hurl the cynic's ban?
 Let me live in my house by the side of the road
 And be a friend to man.

—Sam Walter Foss.

* * * *

FAITHFULNESS. I.

GOD'S LOVE PROMPTING US TO FAITHFULNESS

*A Garland of Ancient Collects bound up with wisps
 of modern prayer*

LOVE THAT LIFTS US ABOVE EARTH-BORN CLOUDS

O GOD, the Life of the Faithful, the Joy of the Righteous: mercifully receive the prayers of thy suppliants, that the souls which thirst for thy promises may evermore be filled from thine abundance.

. . .

Lord, give us hearts to thank Thee.

Lift us above the oppression of earth-born clouds of care.

Bind us wholly to Thee and to thy love.

Give us eyes to see thy love in all things, and thy grace in all around us.

We bless Thee for thy love and thy grace to all and in all.
 Praising Thee more and more, may we be fitted to enter into
 the joys of thine everlasting love.

AGAINST ERROR OF MIND

Forgive our wanderings from the light. Grant that we may escape this condemnation: that light having come into the world, we have chosen darkness rather than light. Remove from us all error, that so we may perform thy will. Show us the light, and cause us to live in it, and by it to pass through the shadow of death with safety, and to abide with it forevermore.

Grant us faithful hearts devoted to Thee, and to the service of all men for thy sake; and preserve us faithful unto death.

* * *

FAITHFULNESS. II.

THE GUARDIANSHIP OF OUR FAITHFULNESS

*A Garland of Ancient Collects bound up with wisps
of modern prayer*

THE EARTHLY FRUIT OF LOVE DIVINE

O GOD OF LOVE, who hast given us a new commandment, through thy Son, our Savior, that we should love one another even as Thou didst love us, the unworthy and the wandering, and gavest thy Son for our life and salvation:

We pray Thee, LORD, give to us, thy servants, in all the time of our life on earth, a mind forgetful of past ill-will, a pure conscience and sincere thoughts, and a heart to love our brethren.

AGAINST ERROR OF WILL

Grant, O GOD, that by the faithful practice of the things that we know to be true, our hearts may be purged of all evil thoughts and desires, and we be brought back again to the pureness of spirit by which alone Thou mayest be served.

THE STRAIGHT PATH

ALMIGHTY AND MERCIFUL GOD, who dost grant unto thy faithful people grace to make every path of life

temporal the straight and narrow way which leadeth unto life eternal:

Grant that we, who have no strength as of ourselves to help ourselves, and therefore do put all our trust in thine Almighty Power, may, by the assistance of thy heavenly grace, always prevail in all things, against whatsoever shall arise to fight against us. Hear us of thy mercy, through Jesus Christ our Lord.

Now unto Him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy,
To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

* * * *

GOOD TEMPER: Three Short Prayers

(1) FOR POWER OF ATTENTION

O ALMIGHTY GOD, from whom every good prayer cometh, and who pourest out on all who desire it the spirit of grace and supplication:

Deliver us, when we draw near to Thee, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship Thee in spirit and in truth. Through Jesus Christ our Lord.

—*William Bright.*

(2) FOR MUTUAL CONSIDERATENESS

O THOU who hast commanded us not to return evil for evil, but to pray for those who hate us:

Enable us by thy blessed example to offer a true prayer for those who have wrought us harm.

If in anything we have given offense, teach us to confess our fault, that a way of reconciliation may be found.

Deliver them and us from hatred; and may the peace of God rule in all our hearts forevermore.

—*Adapted.*

(3) FOR SERVICEABLENESS

Give us, LORD, more charity, more self-denial, more likeness to Thee.

Teach us to sacrifice our comforts to others, and our likings for the sake of doing good.

Make us kindly in thought, gentle in word, generous in deed.

Teach us that it is better to give than to receive; better to forget ourselves than to put ourselves forward; better to minister than to be ministered unto.

And unto Thee, the Lord of Love, be glory and praise forever. Amen.

—*Adapted.*

* * * *

FOR A VITAL CHURCH: Two Prayers

(1) FOR LIVING WITNESSES

INCREASE, O GOD, the faith and zeal of all thy people, that they may more earnestly desire, and more diligently seek, the saving of their fellow-men, through the message of thy love in Christ Jesus our Lord.

Send forth a mighty call unto thy servants to live and preach thy Word, and multiply the number of those who labor in the Gospel; granting unto them a heart of love, sincerity of speech, and the power of the Holy Spirit, that they may be able to persuade men to turn to Thee.

And so bless and favor the work of thy servants that multitudes may be brought to Jesus Christ.

—*The Book of Worship: Adapted.*

(2) FOR THE CHURCH

O GOD, we pray for thy Church, which is set to-day amid the perplexities of a changing order, and face to face with a new task.

We remember with love the nurture she gave to our spiritual life in its infancy, the tasks she set for our growing strength, the influence of the devoted hearts she gathers, the steadfast power for good she has exerted.

Baptize thy Church afresh in the life-giving spirit of Christ! Put upon her lips the ancient gospel of her Lord. Fill her with the prophet's scorn of tyranny, and with Christ's tenderness for the heavy-laden.

Make her valiant to give up her life to humanity, that like her crucified Lord she may mount by the path of the cross to a higher glory. Amen.

—Rauschenbusch. Adapted.

* * * * *

A GOLDEN CHAIN OF DEVOTIONAL PRAYER

*Stretching Across the Christian Centuries—Voices Uttered
from the Fourth Century to the Nineteenth*

ANCIENT

O GOD, our true life, in whom and by whom all things live, Thou commandest us to seek Thee, and art ready to be found; Thou biddest us to knock, and openest when we do so.

To know Thee is life, to serve Thee is freedom, to enjoy Thee is a kingdom, to praise Thee is the joy and happiness of the soul.

We praise, and bless, and adore Thee; we worship Thee; we give thanks to Thee for thy great glory.

We humbly beseech Thee to abide with us, to reign in us, to make our hearts a holy temple, a fit habitation for thy divine Majesty.

O Thou Maker and Preserver of all things visible and

invisible! keep, we beseech Thee, the work of thy hands, thy children who trust in thy mercy alone for safety and protection. Guard us with the power of thy grace, here and in all places, now and in all times, forevermore.

—*St. Augustine, A. D. 354-430: slightly adapted.*

MEDIEVAL

LORD, we offer before Thee all our sins and offenses, which we have committed before Thee, that Thou mayest consume and burn them, one and all, with the fire of thy love, and do away with all the stains of our sins, and cleanse our consciences from all offenses, and restore us to thy grace, fully forgiving us all, and admitting us mercifully to thy peace.

And we offer up also unto Thee all that is good in us, though it be small and imperfect, that Thou mayest amend and sanctify it, that Thou mayest make it grateful and acceptable unto Thee, and always be perfecting it more and more.

—*Thomas à Kempis: Adapted.*

MODERN

Preserve in our hearts, LORD, that peace which passeth all understanding. Strengthen those who are in any sorrow or perplexity by the inward comfort of thy Holy Spirit, and bid us know that our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

.

Be not weary, LORD, of our slothfulness in serving Thee, but help us by the indwelling of thy Spirit, to struggle on through every hindrance to the perfect day, overcoming all that keeps us apart from Thee.

Send the fullness of thy grace upon those we love, and

draw them near unto thyself. Let the full beauty and truth that is in Thee be revealed to those who know Thee but in part.

. . .

So may thy name be glorified and thy love perfected in them, and thy servants shall praise thy mercy forever. Amen.

Now unto the King Eternal, Immortal,
Invisible, the only Wise God, be honor and
glory forever. Amen.

* * * * *

THE SOUL'S DISCIPLINE AND TRIUMPH

MEDITATION

Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

—*Ps. xlii, 11; xliii, 5.*

PRAYER: ACCEPTING DISCIPLINE

New every morning are thy mercies, LORD; great is thy faithfulness. We would lift up our hearts with our hands unto Thee. Search us and try our ways; cleanse us of all that stands between us and thyself. * * * O send out thy light and thy truth: let them lead us; let them bring us unto thy holy hill.

It is of thy mercy, LORD, that we have not been destroyed when we have transgressed and rebelled against Thee. We bless Thee for the warnings and constraints that checked us before we were cut off from Thee, and for the wounds that recalled us to thy side.

For thy prompt and watchful discipline, we praise Thee, O GOD: for the shame that checked our wrong-doing, and for the pain that recalled us from waywardness before it was too late, accept, LORD, the thanks of thy children.

We look toward thy salvation, which is righteousness. Fix in us each noble hope, each worthy purpose; free our minds from needless fears and cares; confirm our faith in the power of right: and grant that we may go forward with the generation of them that seek thy face.

Pursue us ever with the discipline that straightens us. Keep not from us the burden that strengthens us. And if in thy providence Thou sendest sorrow, grant that it may bring forth fruit in tenderness of heart.

Reveal to us the beauty of thy perfect will; the gladness of thy service; the power of thy presence in our hearts. Give us grace to find thy leading in all the events of our lives. Help us to receive thy rewards and thy correction with equal thankfulness, and find, in our continuing life with Thee, gain in each new day.

Thou hast taught us to say, "We love, because He first loved us." Keep us, we pray Thee, in thy love; and through the quickening of our spirits make us worthy to be called thy children and friends.

. . .

Now unto Him that is able to keep
us from falling, and to present us
faultless before the presence of his
glory with exceeding joy,

To the only wise God our Savior, be glory and majesty,
dominion and power, both now and ever. Amen.

* * *

THE LAW OF LIBERTY, AND ITS GUARANTY

PRAYER

FREEDOM: A GIFT; A REDEMPTION; A PRIZE

FATHER OF LIGHTS and Giver of all good, we praise Thee that Thou callest us to share as thine own children the life of freedom, truth, and love. Keep us ever mindful of the cost of our liberty, that we may not turn slaves to any man. Thou alone, O GOD, can make and keep us free. Grant that in purity of heart we may receive and manifest the blessings of thy universal life here in thy kingdom upon earth and in thy presence evermore.

THE PERIL OF RELAPSE

Thou art never weary, LORD, of setting us free from the bonds wherewith we have bound ourselves. Forbid that we should tempt thy grace too far! Help us to stand fast in the liberty wherewith Christ hath made us free. Strengthen us to walk in this new day without fear or any kind of bondage.

LIBERTY THROUGH PROGRESS

LORD, Thou hast let us look upon thy law of liberty; give us grace to establish our freedom by becoming fellow-workers with Thee. Open our eyes to receive new light; open our ears to hear the voices calling us to make the world new by the power of love.

LIBERTY A CORPORATE ENTERPRISE

Fit us for the task that is ours, and put in us the spirit of thy heavenly kingdom.

Enable us and all thy people faithfully to discharge the duties of our place and calling, that so the coming of thy kingdom of brotherhood and peace may be hastened upon the earth.

Reveal to us the beauty of thy perfect will, the gladness

of thy service, the power of thy presence in our hearts. Kindle us with strong desire, that we may follow whithersoever Thou dost lead.

SEEK FIRST THE KINGDOM OF GOD AND HIS
RIGHTEOUSNESS

Thou hast made us for thyself, O GOD, and we cannot rest until we find our rest in Thee:

Mercifully grant that the longing of our souls may not go unsatisfied because of any wrong that separates us from thyself.

Let our hunger and thirst be for righteousness. Sanctify us by thy quickening presence, that no ignorance or sin may have dominion over us; and deepen in our minds such a sense of thy goodness that we may ever devote ourselves to thy service in word and deed.

FOR THINE IS THE KINGDOM, AND THE POWER

So, praising Thee both with our lips and our lives, may we go onward, through thy mercy, to the joy of the Life Eternal.

We ask it in the glorious faith and fellowship of Jesus Christ. Amen.

* * * * *

THE GREAT COMPANIONSHIP

A SACRIFICE OF THANKSGIVING

We beseech Thee, O GOD, that our whole life may be a sacrifice of thanksgiving unto Thee.

May all that is within us be stirred up to praise Thee forevermore.

We thank Thee for blessings around us and within:

For all that Thou hast granted,

For what Thou hast withheld,

And for everything yet in store for us

Most of all we bless Thee for everything through which Thou drawest us to thyself, and by which Thou makest us thine own:

Through Jesus Christ our Lord. Amen.

“MY PRESENCE SHALL GO WITH THEE, AND I WILL GIVE THEE REST”

From Thee we come and Thou art ever with us, O our GOD, nearer than breath and thought, life of our life, the fulfillment of our loftiest dreams of good.

In the least sin, it is against thy love that we offend; and when we turn and seek Thee, Thou art ever ready to hear our cry.

Help us to find in this close and continuing life with Thee nothing of dread; but crowning joy and honor, our rest of heart, our assurance of deliverance, our strength for labor, our incentive for renewed endeavor, our confidence of hope.

Thou unescapable, most merciful, helpful and joy-bringing Father and Companion of our souls! open our eyes and purify our hearts, that we may have a more rejoicing sense of Thine indwelling and a growing knowledge of thy glory and thy power.

Let reverence lead to love, and faith be perfected in glad experience. In the name of Christ. Amen.

—Isaac Ogden Rankin, “Closet and Altar.”

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* * *

REST AND REFRESHMENT THROUGH ADJUSTMENT

MEDITATION: CHRIST'S OFFER

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

—*Matthew xi, 28-30.*

PRAYER

ETERNAL FATHER, Good beyond all that is good, Thou who art the Light of life, and in whom is no darkness at all:

Lighten our minds by the shining of thy truth.

Enter Thou our hearts, and so fill us with thy love, that, forsaking all evil desires, we may embrace Thee, our only good.

Show us, for thy mercy's sake, O Lord our God, what Thou art unto us. Say unto our souls, I am thy salvation. So speak that we may hear.

Our hearts are open before Thee; open Thou our ears; let us hasten after thy voice, and take hold on Thee. Hide not thy face from us, we beseech Thee, O Lord.

Enlarge Thou the narrowness of our souls, that Thou mayest enter in.

. . .

Make us remember, O GOD, that every day is thy gift, to be used according to thy command. Grant us so to repent of our negligence, that we may pass the time which Thou shalt yet allow us in diligent performance of thy commands.

May we wait for no to-morrow, but yield our hearts to Thee this day.

. . .

O MERCIFUL GOD, fill our hearts, we pray Thee, with the graces of thy Holy Spirit—with love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Teach us to love those who hate us; to pray for those who misuse us—that we may be the children of Thee, Our Father,

who makest thy sun to shine on the evil and on the good,
and sendest rain on the just and on the unjust.

. . .

With all our powers, we are insufficient without Thee. Strengthen us by an increase of our devotion, and feed the flame of our enthusiasm by a continual renewal of thy gifts of faith and hope. Brighten our lives. Make us this day to be victorious.

So may we stand before Thee in constancy of courage and fullness of life, ready for thy utmost call—faithful in keeping thy commands.

We are thy children. Hear our prayer, for thy love's sake. Amen.

—*A Composition from*
St. Augustine,
Samuel Johnson,
St. Anselm.

* * *

PASTORAL

MEDITATION

The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before Thee.

—*Deut. xxxiii, 27.*

PRAYER

O Thou who art the underlying peace of the world, the support of our swiftly passing days:

Give us grace to keep our hearts and minds at peace amid all the labors and conflicts of our lives.

May thy felt presence within our souls lay our cares to

rest, give comfort in the time of trial, and strength to obey every call of duty.

We would go forward with thy hand laid upon us, and with the light of thy love shining on our path.

. . .

Let quietness and confidence be our strength. Thou hast revealed to us the vision of a universe guided and governed by law, upheld by obedience to thy will. Through steadfast reliance on Thee, may we discover within and around us thy unseen and beneficent powers. So may we summon the energy of the soul against all the evil that seeks to cast us down!

Give us courage, confidence, and a love that watches over, guards, and comforts all thy creatures, great and small, for thy love's sake.

. . .

LORD, Thou wouldst draw all men into the companionship of thy joy:

For our absent loved ones we implore thy loving-kindness. Keep them in life, keep them in growing honor. And for us, grant that we may remain worthy of their love.

We pray Thee this day for all who may not worship with us; for the sick and the weary; and for those who are watching over the sick:

For all who are stricken and wounded in the battle of life; all who wrestle with temptation and adversity; and all those who, in far distant places, are looking to these altars with prayer to-day:

For absent mothers and fathers whose hearts are with us, their children, now. Make our lives more worthy of the pain and sacrifice we have cost them.

And be very close to all those aged ones whose feet are drawing near the glory of the sunset and the peace of a finished day.

We bring before Thee, O LORD, the troubles and perils of peoples and nations, the sighing of prisoners and captives, the sorrows of the bereaved, the necessities of strangers, the helplessness of the weak, the despondency of the weary, the failing powers of the aged. Draw near to each: for the sake of Jesus Christ our Lord.

Drop the dews of thy mercy upon the fires of man's wrath. Hush the strife and discord of earth into prayers for forgiveness and peace. And give us grace to deny ourselves, take up our cross, and follow Thee. For thy Kingdom's sake. Amen.

—*Composite.*

* * *

Devotional: WITH MIND, HEART, AND WILL

MEDITATION

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

—*Luke x, 27. With Luke xxii, 23, 31.*

* * *

PRAYER

Thou, LORD, searchest our hearts. Thou seekest us in the deepest questionings of our minds. We would bring our thought and affection to Thee this hour.

Make clear to us, as we rest quietly in thy presence, what our lives are worth, in thy sight.

Measure for us the things we seek, with those which Thou desirest for us.

In thine image Thou hast made us, and for thine own companionship. Conscious of such a beginning, may we be satisfied with nothing less than the destiny which Thou hast planned for us.

Test the worth of our purposes quickly, LORD. Check the secret sin; bring to nought the planned surrender to lower destiny. Be Thou the Judge and Lord of our lives: forbid that we should give such lordship into the hands of passing Time.

. . .

O GOD, the God of all goodness and grace, who art worthy of a greater love than we can either give or understand:

Fill our hearts, we beseech Thee, with such love toward Thee, that nothing may seem too hard for us to do or suffer in obedience to thy will;

And grant that thus loving Thee, we may become daily more like unto Thee, and finally obtain the crown of life which Thou hast promised to those that love Thee.

. . .

Shed the light of thy truth upon the dark places of our lives. Gracious God, we acknowledge thy power and we rejoice in thy love. Thou hast made man in thine image. Though too often it is defaced by selfishness and brought low by sin, yet in the life of the Master we see what humanity was intended to be; and we grow eager to realize in our own lives something of the nobility of the true sons of God. May no ambition lower than the best have power over our souls, but may we press on toward that perfection to which Thou hast called and destined us.

.

We have learned to call Thee FATHER: help us to obey the instinct that impels us toward Thee, as the child draws close to its mother and the far-wandering boy thinks of his home. May we grow intimate with Christ until our lives are hid with his in Thee.

So may we find thy Greatness flowing around our incompleteness,

And around our restlessness, thy Rest.

For thy love's sake. Amen.

—Composite.

* * *

THE QUEST FOR THE HIDDEN TREASURE

MEDITATION

"The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."—*Matthew xiii, 44.*

PRAYER

Grant us, LORD, the joy of achievement. Lead us to the hidden treasure which Thou hast bidden us to find. Reveal to us the meaning of the Heavenly Kingdom which is within us and around. Let not the Treasure which Thou hast stored away for us from the foundation of the world be lost to us through any stupor or sluggishness of ours.

We thank Thee, LORD, for the call that comes to us to venture greatly, for our sake and thine. Redeem us from half-heartedness through a clearer vision of the prize which Thou hast set before us.

Led by the Pathfinder and Pioneer of our salvation, may we be explorers, seeking new worlds, new knowledge, new treasure. Nor let us forget that the zest of all our seeking is the chance of finding Thee.

. . .

Fill us, LORD, with the simplicity of a divine purpose. We would consecrate our hands to Thee, and fit them to receive thy gifts.

Free us from every detaining desire, when Thou art beckoning us to come. So may we heartily surrender all our powers to the work which Thou hast given us to do; rejoicing in any toil, and fainting under no hardness that may befall us as good soldiers of Christ: and counting it as our crown of blessing if we may join the company of the faithful who have kept thy Name and witnessed to thy Kingdom in every age.

Prepare us to seek our rest, not in outward ease, but in the joy of achievement. Give strength, O LORD, to those who seek Thee; and continually renew the ardor of our desire.

So, with constancy of courage and fullness of hope, may we press on, to find thy Kingdom coming amongst us and present in our hearts.

* . *

Look upon us and hear us, O LORD OUR GOD;
and assist those endeavors to please Thee which
Thou thyself hast prompted in us:

As Thou hast given the first act of will, so give
the completion of the work; grant that we may
be able to finish what Thou hast stirred us to
wish to begin.

Now unto the King Eternal, immortal, invisible, the only
wise GOD, be honor and glory, forever. Amen.

—*Composite.*

* * *

OFFERTORY

O Thou Giver of all good gifts, we thank Thee for them every one.

We would give our hearts to Thee in love, and our lives in service.

. . .

Bless Thou the gifts our hands have brought;
Bless Thou the work our hearts have planned;
Ours is the faith, the will, the thought,—
The rest, O God, is in thy hand.

. . .

Grant, Lord, that in our giving we may find Thee, and become rich indeed.

Accept and bless our offering, for Christ's sake.

. . .

O Thou from whom comest every good and perfect gift, accept this offering from our hands, and make us fellow-workers together with thyself, in all truth, in all fidelity, in all love, in all humanity.

. . .

Accept, Lord, this offering from our hands,
And speed the coming of thy kingdom, in our hearts.

. . .

O GOD, most merciful and gracious, of whose bounty we have all received; we beseech Thee to accept this offering of thy people. Remember in thy love those who have brought it, and those for whom it is given; and so follow it with thy

blessing that it may promote peace and good-will among men, and advance the kingdom of our Lord and Savior Jesus Christ. Amen.

. . .

All things come of Thee, O LORD;
And of thine own have we given Thee.

* * *

TESTED SENTENCES:
HEALTH, CONFIDENCE, AND
ABSOLUTION

I will lift up mine eyes unto the hills, from whence cometh my help. (*Psalm cxxi, 1.*)

—Used by Parkman; See “Oregon Trail.”

* * *

As thy days, so shall thy strength be. (*Deuteronomy xxxiii, 25.*)

—See “Outwitting Our Nerves,” Ch. IX.

* * *

Thou wilt keep him in perfect peace, whose mind is stayed on thee. (*Isaiah xxi, 3.*)

—The transformation of sufferers.

* * *

The eternal God is thy refuge, and underneath are the everlasting arms. (*Deuteronomy xxxiii, 27.*)

—Loved by Woodrow Wilson.

* * *

Thy faith hath made thee whole. (*Mark x, 52; Matthew ix, 22; Luke viii, 48.*)

—The Master's Healing Formula.

* * *

“I can do all things through Christ which strengtheneth me.” (*Philippians iv, 13.*)

—Used by Ignatius Loyola, convalescing from cannon wounds.

My grace is sufficient for thee: for my strength is made perfect in weakness. (*II Corinthians xii, 9.*)

—*Recovery formula, the Great Apostle.*

* * *

Whatsoever he doeth shall prosper. (*Psalm i, 3.*)

—*Deacon Copeland's Pension.*

* * *

Son of man, stand upon thy feet. (*Ezekiel ii, 1.*)

—*Self-Mobilization.*

* * *

Thy sins are forgiven thee. . . . Arise, and take up thy bed, and go thy way. (*Mark ii, 5, 9.*)

—*Absolution and healing.*

* * *

WHERE REST IS FOUND

Thou hast made us for thyself, O GOD; and our hearts are restless until we find our rest in Thee.

—*St. Augustine.*

BENEDICTIONS

COMMENT

There is power in benedictions. Mention has been made, in biography, of instances where the simple hearing of a benediction has marked the beginning of a new and greater life.

Avoid the temptation to paraphrase classic benedictions. In Scripture, there are benedictions both short and long.

Benedictions are not the private property of the clergy. They are God's chosen vessels, brimful of grace, power, and peace. At the simple cost of memorizing, they are keys to heaven put into the hands of Everyman.

If one can do no more, in the field of prayer, let him learn the Lord's Prayer and the Benedictions, and skip the rest.

BENEDICTIONS

The LORD bless us and keep us;

The Lord make his face to shine upon us, and be gracious unto us;

The Lord lift up his countenance upon us, and give us peace.

Amen.

. . .

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Spirit, be with us all evermore.

. . .

And now may the peace of God, which passeth understanding, that peace which the world can neither give nor take

away, be with us all, and abide in our hearts forevermore. Amen.

. . .

Now unto the King Eternal, Immortal, Invisible, the only Wise God, be honor and glory, forever.

. . .

And now may the spirit of Jesus be in us also, enabling us to know the truth, to do the will of God, and enter into his peace.

. . .

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

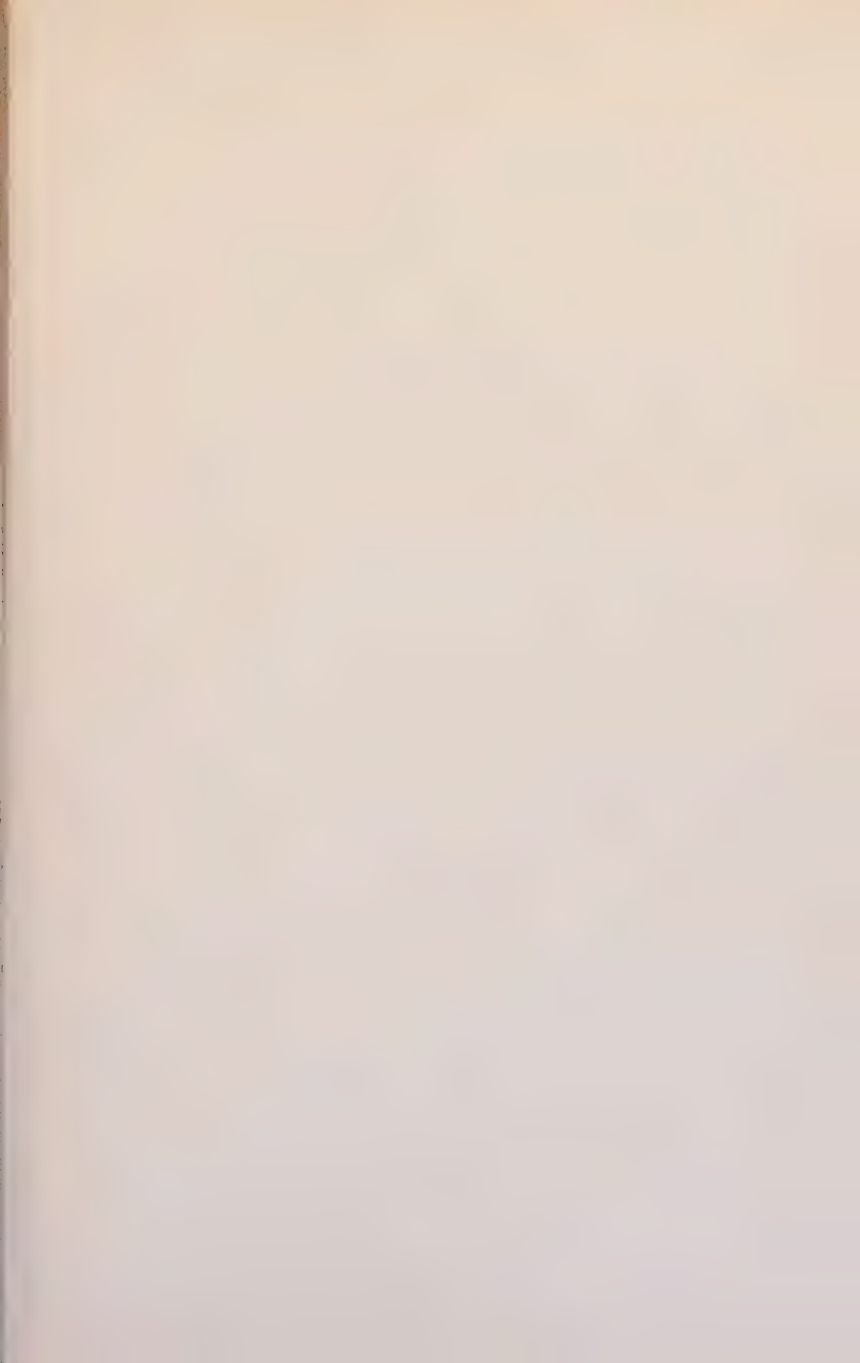
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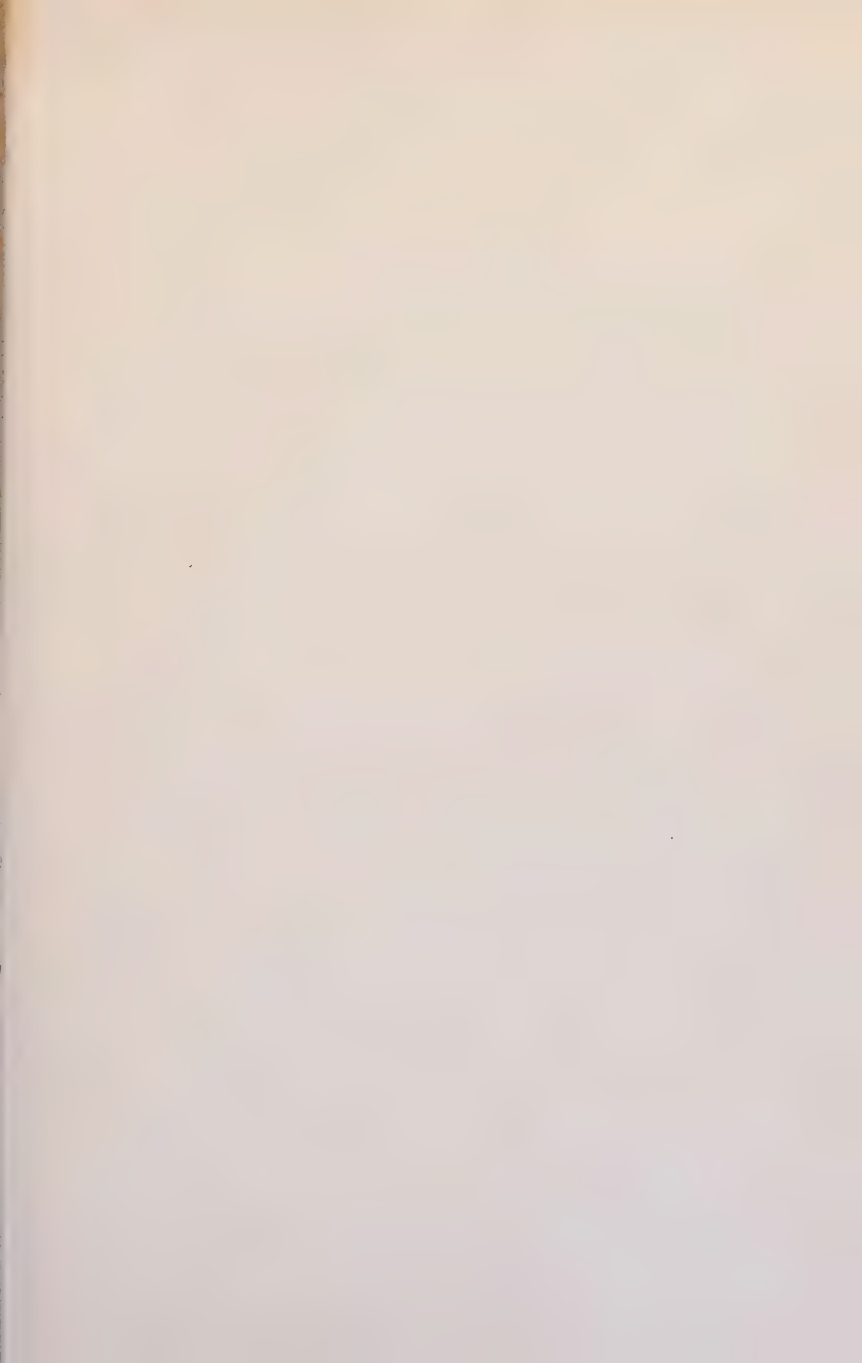
IN CONCLUSION

Let the words of my mouth, and
the meditation of my heart, be
acceptable in thy sight, O LORD,
my strength, and my redeemer.

—*Psalm xix, 14.*

* * * *





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Prayer that prevails

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ISSUED TO

